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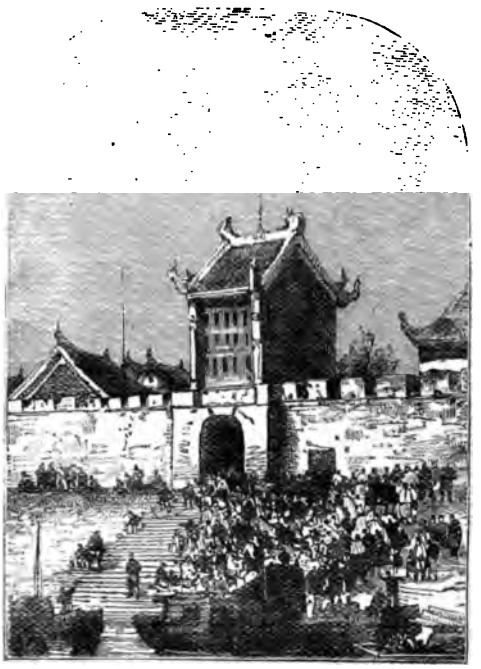

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Preface.

THE following pages contain some record of work in China during another year—a year which has been in several respects unprecedented in the history of the China Inland Mission. The most cursory review suggests many reasons for the most devout thanksgiving and praise to GOD, and a few of these may, in this brief preface, be gratefully noted.

There has been peace and tranquility in the stations of the Mission. The deplorable and exasperating action of France has caused, in many parts of China, great uneasiness and excitement; and in some places it has led to much persecution and suffering among the native Christians; and at a number of stations Mission property has been destroyed by excited mobs. This, for the most part, has been in South-Eastern China, but up to the present time no record has reached us of disaster or disturbance at any one of our seventy stations and out-stations, though not a few of them are in the remote parts of China proper. Telegraphic tidings have told of the destruction of mission property in Wun-chau, and at this station we may have sustained loss; but as yet we have no definite intelligence.

There has been no removal by death of any of our missionaries. In the year 1883 we had to mourn the removal of Dr. Schofield, Mrs. Jackson, and Mrs. Geo. W. Clarke. The record of the death of the latter comes into the present volume, and has led, we are thankful to learn, not a few to remember the lonely mourner and his motherless babe; but no tidings have reached us of the removal during the year 1884 of any one of our many brethren and sisters from earthly service to the rest above.

There has been much spiritual blessing. In the way of hopeful conversions our letters from the mission field have recorded more accessions than in any previous year. These have been but very imperfectly reported in CHINA'S MILLIONS, owing to the very great pressure upon the Editor's time and strength caused by the number of public meetings, the many departures for China, and the unusually heavy general correspondence of the year; but our pages show that at many of the stations there has been much blessing. At one station, Ping-yang Fu, the number of candidates and inquirers is reported at three hundred. A little more than thirty years ago, there were only three hundred and fifty native Christians in the Chinese Empire, including Chinese Christians in the Straits.

There has been a remarkable increase in the number of labourers. GOD has given us the joy of sending forth *forty-five* new missionaries this year, besides which, more than twelve others have been accepted, some of whom will leave before this volume is in the hands of our readers. We have also to note that the changes in the working staff, caused by temporary return to England on account of health, or permanent retirement from the Mission, have been very small considering the extent of the work.

There has been an enlarged income. From month to month we have been enabled to report a gratifying increase in the contributions for sustaining the work, as compared with the previous year; but it is scarcely needful to remark that the expenditure of the year has been unusually heavy. This will be obvious when the large addition to the number of missionaries is remembered, and the outlay involved for their outfits and passages. Still we can gratefully record that absolute needs

have been met, and this is what GOD promises; and that when the supply, like that of the widow's meal and oil, has been small, GOD has made it to suffice.

"To GOD be the glory! great things He hath done!
So loved HE the world that HE gave us HIS SON,
Who yielded HIS life an atonement for sin,
And opened the Life-gate that all may go in."

Index.

A

ANNIVERSARY MEETINGS— 83
AFTERNOON MEETING—
Address by Robert Scott, Esq. (Chairman)... 84
,, B. Broomhall, Esq. (Secretary)... 84
,, Rev. J. Hudson Taylor... ... 85
,, R. J. Landale, M.A. 88
,, Rev. J. Wilkinson 89
,, Rev. Dr. Rosedale 90
EVENING MEETING—
Address by George Williams, Esq. (Chairman) 90, 98
,, Rev. J. W. Stevenson 91
,, Dr. Robert McKilliam... ... 94
,, J. E. Mathieson, Esq. 95
,, Rev. J. Hudson Taylor ... 96
,, Eugene Stock, Esq. 98
Another Ebenezer 63
Appeal for Medical Missionaries, by Dr. Schofield ... 4
Arrivals in England—
Mr. F. Trench 68
Miss Kate Hughes 110
Miss Jessie Murray 110
Mr. and Mrs. Parrott 121
Mrs. and Mrs. Douthwaite 121

B

Blessing in Affliction 134
Bought with a Price 113
Baptisms and Candidates—
Chen-tu 15, 81
Che-foo 51, 57, 77, 160
Fan-ch'eng 26
Gan-k'ing 20
Han-chung 54
Kuh-cheng-tsih 20
Kwei-yang 26, 103, 160
P'ing-yang 106
Shanghai 106
Shao-hing 153
Shing-hien 24
T'ai-chau 104
T'en-ts'ang 21
T'ien-t'ai 32
T'ai-yüen 40, 77
Wun-chau 76, 146
Yüh-shan 118

C

PAGE

Che-foo, Various Departments of Work at... 77
Che-foo Hospital and Dispensary—Report for 1882-83, by Mr. A. W. Douthwaite 50
CHINA INLAND MISSION—
List of Missionaries 82
,, ,, as stationed or designated in May, 1884 122
MANSION HOUSE MEETING— 107
Address by the Lord Mayor (Chairman) ... 107
,, Theodore Howard, Esq. 108, 110
,, Rt. Hon. Lord Radstock ... 109
,, J. E. Mathieson, Esq. 109
,, Rev. J. Hudson Taylor 110
Chinese Bible-woman's Experience... 112
Chapel Building in Han-chung Fu 116
Conversion of an Old Chieftain 133
Corea as a Mission Field, by Rev. Daniel Corry 25

D

Dawnings of Light in YUN-NAN Province 160
Departures for China—
Mr. A. Langman 26
,, Thomas King 26
,, William Key 26
Miss Minchin 40
Mrs. Cheney 40
Miss Fowles 40
,, Whitchurch 40
Mr. Windsor 40
Hughesdon 40
Miss Lancaster 54
,, Emily Black 54
,, Fosbery 81
,, Mary Williams 81
Mr. C. F. Hogg 81
,, J. McMullan 81
,, J. A. Slimmon 81
,, J. Finlayson 81
Miss Todd 134, 150
,, Littlejohn 134, 150
,, Symon 134, 150
,, Mary Black 134, 150
,, Annie R. Taylor 134, 150
,, Ellen A. Barclay 134, 150
,, Berta Broman 134, 150

PAGE

Mr. Herbert Parry, L.R.C.P., M.R.C.S. ... 134, 150
„ A. Hudson Broomhall 134, 150
Miss A. Gertrude Broomhall 134, 150
„ Maria Byron 134, 150
„ Caroline Mathewson 134, 150
Mr. Duncan Kay 148, 150
„ George Miller 148, 150
„ William Laughton 148, 150
„ Stewart McKee 148, 150
„ Thomas Hutton 148, 150
„ Charles Horobin 148, 150
„ John Reid 148, 150
„ Albert Phelps 148, 150
Miss Cecilia Murray 148, 150
„ Mariamne Murray 148, 150
„ Kate Macintosh 148, 150
„ Agnes Gibson 148, 150
„ Charlotte McFarlane 148, 150
„ Elizabeth Webb 148, 150
„ Alice Drake 148, 150
„ Eleanor Marston 148, 150
„ Jeanie Gray 148, 150
Rev. J. McCarthy 148

F

Faithfulness under Persecution at Shing-hien 24
Fallen at the Front 35
Flood in SOUTH SHEN-SI 139

G

Girls' School, Shao-hing, CHEH-KIANG Province ... 38
„ Wun-chau, „ „ 146
„ Che-foo, SHAN-TUNG Province 8, 56
„ Gan-k'ing, GAN-HWUY Province ... 12, 20, 116
„ Chung-k'ing, SI-CHUEN Province ... 63, 125
„ T'ai-yuen, SHAN-SI Province ... 63, 113
„ Han-chung Fu, SHEN-SI Province ... 73
, Kwei-yang Fu, KWEI-CHAU Province ... 103

H

Hospital at Han-chung Fu—
Opening 158
Ground-plan 141, 142
"How best to spend my One life," by R. J. Landale, M.A. 5
HU-NAN Province, New Station for Working 138

I

Inland Residence, by Mrs. J. Richard 22
"In Journeyings Often;" or Seven Years of Missionary Travel in China and Eastern Thibet, by Dr. James Cameron 39, 46, 58, 70
"In Memoriam"—Mrs. G. W. Clarke 35, 66

K

Ku-cheng-tsih, Further Baptisms at... 20

M

Missionaries, List of, C. I. M. 82, 122
Missionary Departures, Farewell Meetings 150
"More Recruits for China"... 53

Missionaries, Correspondence, &c.— PAGE

Andrew, Mr. 26, 54, 81, 103
Andrew, Mrs. 12, 26, 54, 81, 103
Adams, Mr. 26
Baller, Mr. 26, 40, 77
Baller, Mrs. 77
Broumton, Mr. 26, 81, 86, 98, 102, 103, 160
Broumton, Mrs. 81, 103
Boyd, Miss 148
Butland, Miss 26, 147
Black, Miss Jane... ... ... 40, 72, 86
Black, Miss Harriette 40, 72, 78, 86, 147, 148
Black, Miss Emily 54, 68, 79, 81, 86, 97, 106
Black, Miss Mary 86, 134, 150
Burnett, Mr. 40, 72
Barclay, Miss Ellen A. 134, 150
Broman, Miss Berta 134, 150
Byron, Miss Maria 134, 150
Broomhall, Miss A. Gertrude 134, 150
Broomhall, Mr. A. Hudson 134, 150
Cardwell, Mr. 82, 122
Cardwell, Mrs. 82, 122
Cameron, Dr. 39, 46, 58, 70, 122
Clarke, Mr. G. W. ... 26, 35, 48, 66, 110, 121, 134
Clarke, Mrs. 35, 66
Clarke, Mr. J. R. 15
Coulthard, Mr. 26
Cooper, Mr. 20, 78, 86
Carpenter, Miss S. 82, 122
Carpenter, Miss M. 148
Cheney, Mrs. 40, 68
Douthwaite, Mr.... ... ... 50, 77, 98, 110
Douthwaite, Mrs. 77, 110
Dalziel, Mr. 74, 98
Dalziel, Mrs. 98
Dorward, Mr. 54, 138
Drake, Mr. 77, 86, 106, 113, 126
Drake, Mrs. 86, 126
Dick, Mr.... ... ... 26, 138
Dowman, Miss 26, 63
Drake, Miss 148, 150
Easton, Mr. 15, 17, 40, 54, 72, 86, 148, 158
Easton, Mrs. 15, 17, 40, 72, 86, 116
Elliston, Mr. 40, 48, 77
Elliston, Mrs. 40, 77
Eason, Mr. 54, 110, 148, 160
Eason, Mrs. 12, 54, 110, 121, 160
Evans, Miss 12, 19, 116
Edwards, Dr. 12, 26, 40, 52, 98, 110, 127, 160
Fausset, Miss 63, 125
Fowles, Miss 40, 53, 68
Finlayson, Mr. 81, 110
Fosbery, Miss 81, 110
Goodman, Miss 12, 19, 40, 72, 86, 110
Groom, Miss 40
Gibson, Miss 148, 150
Gray, Miss... ... ... 148, 150
Horne, Miss 26, 77, 128
Hughes, Miss Kate 12, 19, 54, 110, 122
Hunt, Mr. 40, 60, 72, 80, 86, 142
Hunt, Mrs. 72, 86
Hughesdon, Mr. 40, 53, 68
Hogg, Mr. 81, 110
Hutton, Mr. 148, 150

PAGE

Horobin, Mr. 148, 150
Judd, Mr.... 26
Judd, Mrs. 26, 86
Jackson, Mr. 82, 122
Jones, Miss Hannah 72, 80, 86
King, Mr. George 1, 15, 26, 32, 72, 86, 128
Kerr, Miss 122
Kingsbury, Miss... ... ... 77, 86, 126
King, Mr. T. 26, 40, 54, 138
Key, Mr. 26, 40, 54, 138
Kemp, Miss 77, 110, 126
Kay, Mr. D. 148, 150
Landale, Mr. 5, 48, 82, 86, 88, 122
Lancaster, Miss ... 26, 54, 63, 68, 79, 81, 97, 113, 127, 160
Laughton, Mr. 148, 150
Langman, Mr. 26, 40, 54
Littlejohn, Miss 134, 148, 150
Meadows, Mr. 12, 24, 133
Meadows, Mrs 122
McCarthy, Mr. 82, 122, 148
McCarthy, Mrs. 82, 122
Murray, Miss Jessie 38, 65, 110, 122
Muir, Miss S. 40, 72, 86, 110
Malpas, Miss 40, 54, 148
Minchin, Miss 40, 54, 68
McMullan, Mr. 81, 110
Moore, Mr. C. G. 82, 122
Moore, Mrs. 82, 122
Miller, Mr. 148, 150
Mathewson, Miss Caroline 134, 150
McKee, Mr. 148, 150
Murray, Miss Cecilia 148, 150
Murray, Miss Mariamne 148, 150
McFarlane, Miss 148, 150
Macintosh, Miss... ... ... 148, 150
Marston, Miss 148, 150
Nicoll, Mr. 12, 63
Nicoll, Mrs. 15, 63
Pearse, Mr. 12, 72, 86, 148
Pearse, Mrs. 72, 86, 148
Parker, Mr. 10, 26, 37, 54, 60, 72, 80, 86
Parker, Mrs. 72, 80, 86
Parrott, Mr. 20, 26, 48, 67, 110
Parrott, Mrs. 26, 67, 110
Pigott, Mr. 40, 48, 77, 86, 98, 110, 113, 126
Pigott, Mrs. 26, 77, 126
Pruen, Dr. 50, 60, 77, 148
Pruen, Mrs. 9, 12, 148
Protheroe, Mr. 40
Parry, Dr. Herbert 134, 150
Phelps, Mr. 148, 150
Rudland, Mr. 104
Rudland, Mrs. 104
Randle, Mr. 9, 117, 120, 148
Randle, Mrs. 117
Riley, Mr. 15, 98
Riley, Mrs. 12, 15, 53, 81, 86
Rendall, Mr. 26, 77, 86, 128, 160
Rendall, Mrs. 26, 77, 86, 110
Reid, Mr. 148, 150
Schofield, Dr. 4
Schofield, Mrs. 26
Stott, Mr. 146
Stott, Mrs. 26, 76

PAGE

Stevenson, Mr. J. W. 82, 91, 122
Stevenson, Mrs.... ... ... 82, 122
Soltau, Mr. 45, 68, 91
Soltau, Mrs. 68
Sambrook, Mr. 26, 54, 81, 86, 160
Sharland, Mrs. 8, 12, 56, 77
Stroud, Miss 12, 81
Steven, Mr. 12, 81, 103, 110, 121, 134
Stevenson, Mr. O. 26, 81, 103, 121, 148
Sturman, Mr. 12, 40, 72
Seed, Miss 40, 160
Slimmon, Mr. 81, 110
Symon, Miss 134, 148, 150
Taylor, J. Hudson 82, 122
Taylor, Mrs. 82, 122
Taylor, Miss Maria Hudson 134, 148, 150
Turner, Miss 122
Trench, Mr. 68, 122
Tomalin, Mr. 20, 148
Tomalin, Mrs. 20
Thompson, Mr. 98, 125
Taylor, Mr. H. Hudson 54, 77
Todd, Miss 134, 148, 150
Taylor, Miss Annie R. 134, 150
Vaen, Pastor 32
Williamson, Mr.... 32
Williamson, Mrs. 82, 122
Wilson, Miss 40, 72, 86, 133, 142, 158
Whiller, Mr. 82, 122
Whiller, Mrs. 82, 122
Wilson, Dr. ... 15, 17, 26, 34, 72, 81, 86, 132, 139, 158
Williams, Miss L. C. 12, 19
Williams, Miss Mary 81, 110
Wood, Mr. 82, 122
Windsor, Mr. 40, 53, 68
Whitchurch, Miss 40, 54, 68, 110
Webb, Miss 148, 150

N

Notes on NORTHERN KAN-SUH, by Mr. G. Parker 10, 37

O

Opium Suicides in Chung-k'ing 125

P

Poetry—
New Year's Day in China, by Mr. Pearse 12
"Come over into Macedonia and Help us" 80
The Chinese Cypress, by the late J. E. Howard, Esq., F.R.S.... 159
Progress in Seven Years, by R. J. Landale, M.A.... ... 45
Provinces (see also Stations)—
BURMAH 45, 68, 91
CHEH-KIANG 9, 12, 24, 26, 32, 38, 65, 76, 104, 112, 133, 146, 148
GAN-HWUY 12, 19, 20, 54, 87, 116, 148
HO-NAN 26, 48, 54, 60, 87, 160
HU-NAN 54, 138
HU-PEH 26, 54, 60, 81, 138
KAN-SUH... ... 10, 31, 37, 40, 54, 72, 80, 86, 142
KIANG-SI 117, 148
KIANG-SU 12, 26, 67, 74, 97

PAGE

KWEI-CHAU 26, 54, 81, 88, 91, 98, 102, 160
SHAN-SI 4, 22, 26, 39, 40, 46, 48, 63, 77, 87, 88, 97, 98, 106, 110, 113, 126, 127, 138, 160
SHAN-TUNG ... 8, 9, 12, 26, 56, 77, 86, 97, 110, 148, 160
SHEN-SI 1, 15, 26, 32, 34, 40, 49, 54, 59, 71, 72, 78, 87, 110, 116, 128, 132, 139, 147, 148, 158
SI-CH'UEN 12, 15, 40, 52, 54, 63, 81, 87, 91, 98, 125, 147
YUN-NAN ... 26, 35, 66, 81, 91, 110, 121, 134, 148, 160

S

Settlement School, Che-foo 8, 56
"Shall the Gospel be Preached to this Generation of the Chinese?" By Mr. George King 1
"Should Single Ladies come to China as Missionaries?" By Mrs. C. W. Mateer 29
Special Prayer... 137
Suggestions for Missionary Candidates 9
Stations, Intelligence from—
Bhamô, Upper Burmah... ... ... 45, 68, 91
CHEH-KIANG Province—
Shao-hing... ... ... 12, 24, 38, 65, 112, 133
Fung-hwa 32
T'ai-chau... ... ... 32, 104
Wun-chau 26, 76, 146
Kiu-chau 9, 148
GAN-HWUY Province—
Gan-k'ing 12, 19, 20, 54, 116, 148
Ku-cheng-tsih 20
HO-NAN Province—
Ju-ning Fu 160
Chau-kia-k'eo 54, 160
HU-NAN Province
Hung-kiang 54
HU-PEH Province—
Fan-ch'eng 26, 60, 81
Wu-chang 26, 54
Sha-shï 138
KAN-SUH Province—
Ts'in-chau 10, 34, 37, 40, 72, 80, 142
KIANG-SI Province—
Ho-k'eo 148
Stations continued—
KIANG-SU Province—
Shanghai 12, 26, 74, 97
Yang-chau 67
KWEI-CHAU Province—
Kwei-yang Fu 26, 54, 81, 88, 91, 102, 160

PAGE

SHAN-SI Province—
T'ai-yüen Fu 4, 22, 26, 39, 40, 63, 77, 87, 98, 110, 113, 126, 127, 138, 160
P'ing-yang Fu ... 40, 48, 77, 86, 97, 106, 110, 113, 126
SHAN-TUNG Province—
Che-foo ... 8, 9, 12, 26, 56, 77, 86, 97, 110, 148, 160
SHEN-SI Province—
Han-chung Fu 34, 40, 54, 72, 87, 110, 116, 132, 139, 147, 148, 158
Si-gan Fu... ... 1, 15, 26, 32, 34, 59, 71, 72, 87, 128
SI-CH'UEN Province—
Ch'ung-k'ing ... 12, 15, 52, 54, 63, 87, 91, 98, 125, 147
Chen-tu 15, 40, 52, 81, 87, 98
YUN-NAN Province—
Ta-li Fu 26, 35, 66, 91, 110, 121, 134
Yun-nan Fu 81, 91, 110, 121, 148, 160

T

Taylor, J. Hudson, Articles by—
Introduction to Mr. George King's Appeal 1
God's Guardian Care 13
Rest in Service 27
God's Gracious Leadings 41
Divine Comforts... 55
Royal Supplies 69
The Knowledge of God 99
Unlimited Blessing 111
All-sufficiency 123
The Will of GOD 135
The Reigning ONE 149
Teaching the Children in Chung-k'ing (For the Young) ... 125
Tidings from SI-CH'UEN Province 52
Troublous Times at Si-gan Fu, from Dr. Wilson 15
Travelling in North China, by Mr. George King... ... 128

V

Valedictory Meetings—
Westbourne Grove Chapel 53
Young Men's Christian Association, Aldersgate Street 151
Trinity Presbyterian Church, Notting Hill 152
Christian Institute, Glasgow 154
Synod Hall, Edinburgh 156
Free Assembly Hall, Edinburgh 156
Village Work in SHAN-SI Province, by Miss Lancaster ... 127

W

Women's Work in T'ai-yüen Fu, SHAN-SI 63
Work among the Sailors in Shanghai 74
Wun-chau Native Women's Missionary Band 76

List of Illustrations.

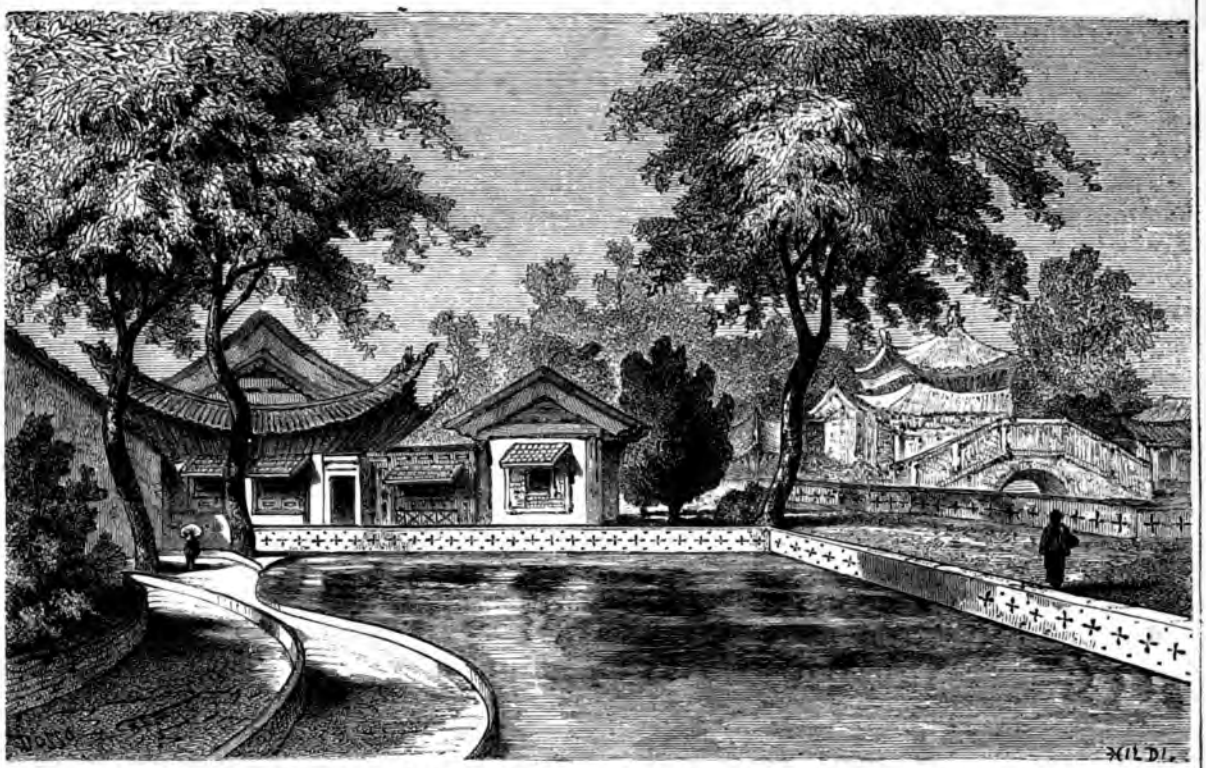
PAGE

GARDEN OF GOVERNOR-GENERAL TSO, IN LAN-CHAU, KAN-SUH PROVINCE 1
PORTRAIT OF GOVERNOR-GENERAL TSO, THE CONQUEROR OF TURKISTAN 7
FISHERS OF THE UPPER HAN 13
ONE OF THE LITERATI AND A ROADSIDE HAWKER 16

PAGE

COUNTRY TRAVEL IN NORTH CHINA ... 18
HONG-KONG ... 21
A LADY'S JACKET ... 23
CHINESE ABACUS ... 23
VIEW ON THE UPPER HAN RIVER, SHEN-SI PROVINCE ... 27
ON THE GREAT LAKE (T'AI-HU) ... 31
THE RAPIDS ON THE WAY TO SI-GAN FU, SHEN-SI PROVINCE ... 33
DOORS IN THE PALACE OF GOVERNOR-GENERAL TSO, IN LAN-CHAU ... 41
MAP OF CHINA ... 47
MR. AND MRS. G. W. CLARKE, WITH THE MISSION SCHOOL CHILDREN, TA LI FU, YUN-NAN ... 55
TEACHER AT CHINA INLAND MISSION, TA-LI FU ... 59
FAN-CH'ENG AND SIANG-YANG FU, IN THE HU-PEH PROVINCE ... 61
CHILDREN OF THE CHINA INLAND MISSION SCHOOL, TA-LI FU ... 66
TEMPLE IN TA-LI FU, WESTERN YUN-NAN ... 69
A CHILD'S CHAIR ... 73
ENTRANCE TO THE CITY OF HAN-CHUNG FU, SHEN-SI ... 75
THE ENTRANCE TOWER TO A TEMPLE AMONG THE HILLS ... 78
A CHINESE LABOURER WAITING FOR EMPLOYMENT ... 83
CHINESE NEW TESTAMENT ... 87
CARRYING A GRANDCHILD ... 91
A YOUNG MOTHER AND DAUGHTER ... 93
LAO-HO-K'EO, ON THE HAN RIVER ... 99
A GORGE ON THE WAY TO TS'IN-CHAU, KAN-SUH ... 105
WATER-WHEELS FOR RAISING WATER AND SKIN WATER-BOTTLES, AS USED AT LAN-CHAU, KAN-SUH 111
TRAVELLING WITH ARMED ESCORT IN NORTH CHINA ... 114
TOMBS OF A RICH FAMILY, FOO-CHOW ... 119
WHEEL-BARROWS AT SHANGHAI ... 123
BUDDHIST REPRESENTATION OF HELL TORMENTS ... 127, 1?
THE TEMPLE OF THE EARTH, PEKIN ... 1 ?
DREDGING A PASSAGE IN THE UPPER HAN RIVER ... 1 ,
GROUND PLAN OF DR. WILSON'S HOSPITAL AT HAN-CHUNG ... 1
THE DRUM TOWER OF CHEH-CH'UEN HIEN ... 144
AN OLD TREE-STUMP, BEARING TEMPLE-SHRINES, AT TI-TSIA-PU ... 149
A FRENCH ARTIST SKETCHING AT FAN-CH'ENG, ON THE RIVER HAN ... 155

CHINA'S MILLIONS.



GARDEN OF GOVERNOR-GENERAL TSO, IN LAN-CHAU, KAN-SUH PROVINCE.

Shall the Gospel be preached to this Generation of the Chinese?

THE following appeal was sent to *The Christian* by Mr. George King, who also desires that we should promote its circulation. This we gladly do, and trust that his earnest words may have the prayerful consideration they so well deserve.

Writing from a province in the North-west of China, where he and Mr. Easton are the only male missionaries among millions of people, he may well feel the urgency of the need, not only for more missionary labourers, but for any supplementary agencies by which the number of Christian workers might be further increased. Whether all the plans suggested by Mr. King will prove equally practicable, experience alone can decide; much will depend on the extent to which the help and co-operation of missionaries already in the field can be secured. Unquestionably it would be better, where there is the needful zeal and fitness, for the whole time of a worker to be devoted to the work; and besides those whose own incomes would suffice for their support, thousands of Christian men without much self-denial could have the joy of sustaining a labourer as their own representative in China.

It will be seen that the necessary initial expenses (for outfit, passage, and for main-

tenance while acquiring the language) do not come within the scope of Mr. King's letter, which suggests plans of labour, without entering into questions of detail. The sum named as sufficient with careful management for the support of a single man or woman *in some parts of China*, is not intended to indicate that a larger sum is not desirable. Many things beyond purely personal expense are helpful in the work of GOD. The thought is rather that as small an income can be lived on in China as in England.

It may be interesting to those who read Mr. King's letter to know that the city from which he writes is the capital of the province of SHEN-SI, and was formerly the capital of China. This city has a special interest attached to it, as it was the scene of the early triumph and subsequent reverses of the Nestorian missionaries. The well-known Nestorian Tablet, erected A.D. 781, may still be seen outside the west gate of the city.

Mr. King first entered Si-gan Fu in 1867, two years after his arrival in China, and for the next two years was engaged in itinerant work in the province. In 1879, after a brief absence, he returned accompanied by his brave young wife, with whom he settled at Han-chung, where he opened the first Mission station in SHEN-SI. A happy time of busy service was soon crowned by success, souls being added to the LORD. In about eighteen months, over fifty had professed faith in Christ by baptism.

In the midst of his encouragement he was called to pass through deep sorrow; his beloved wife after a brief illness was taken from him, leaving him with an infant of a few months, and ere the year closed he had to mourn the death of his little son. Almost overwhelmed with grief, he faithfully continued his work, for a time at Han-chung and afterwards at Si-gan Fu. As we read his earnest appeal, let us try to realize his solitary position there, with a native Christian as his only companion, and fourteen days' journey from Han-chung, the only other station in the province.

J. Hudson Taylor.

SHALL THE GOSPEL BE PREACHED TO THIS GENERATION OF THE CHINESE?*

BY MR. GEORGE KING, OF SI-GAN FU, SHEN-SI PROVINCE.

SHALL the Gospel be preached to this generation of the Chinese? A weighty question, truly; but how can I, a solitary Christian missionary—one of the only two Protestant Christians in this vast heathen city—even entertain such a question? Yet is there not a cause? Might not GOD grant the fulfilment of even this vision? Then I will turn it over in my mind and think.

Shall the Gospel be preached to *this* generation? That suggests the thought of other generations, for whom our preaching is too late. Oh, merciful LORD our GOD, rebuke us not in Thine anger, neither chasten us in Thine hot displeasure, that we have suffered generation after generation to drift unwarned, unheeded, to destruction! It has often been said that every third being on the globe is a Chinese. Then what of that awful world of misery, the just reward of sin? Many of the other two-thirds of the world's inhabitants have been won for GOD; but the Chinese third continues little touched—oh, fearful thought!

The Gospel preached to *this* generation? Then there is not much time to lose if *that* is to be done. "The KING'S business requireth haste." "I must work." Yes, I must; and in GOD'S strength, I *will;* but *this generation*, that's an immense multitude, hundreds of millions here in China alone. *I* can't reach them, neither can all our missionary brethren, even with the aid of our dear Chinese fellow-workers. Will anybody help us? If one could pour out one's heart to Christian brethren at home face to face, surely many would come; who knows whether writing may not have some effect?

Preach the Gospel to this generation? Yes, dear friends, it is neither impracticable nor impossible. The body of missionaries met in Conference at Shanghai in 1877, said, in their appeal† for more labourers: "We want China emancipated from the thraldom of sin *in this generation*. It is *possible*." Let us see, then, how it might be done.

HOW MAY THE GOSPEL BE PREACHED TO THIS GENERATION OF THE CHINESE?

By preachers, assuredly, for "how shall they hear without a preacher?" The Apostle continues: "and how shall they preach except they be sent?" but our modern version might appear to run, "except there be funds forthcoming wherewith to support them?"

* Friends wishing for copies of this paper, with the introductory remarks, and the extracts from the report of the Shanghai Conference, for distribution, can have them in book form, envelope series, on application at the Offices of the Mission, 6, Pyrland Road, London, N., at 2s. 6d. per hundred; or by post at 3s. 6d. per hundred; or they can be purchased from any bookseller at 6d. per dozen. Published by Messrs. Morgan and Scott, 12, Paternoster Buildings.

† See quotations from their report appended to this paper.

Now, seeing that to accomplish so great a work some FIFTEEN HUNDRED missionary preachers would be all too few,* we encounter at the very outset the objection that such a thought is "Utopian," "impracticable," "unreasonable," and all the other big words by which many a God-inspired thought has been crushed as soon as born. But has our GOD changed and somehow become poor? Is He not still the owner of "the cattle upon a thousand hills" and of all the mighty universe? Do we really *know* God? Nay, do we comprehend the least jot or tittle of His mighty power, of His yearning, longing love for those who are out of the way, of His unwillingness that any should perish? Will not He, who so freely gave up the SON of His love, add to that great gift every other good? In that "gift of all gifts" He has given us the strongest, fullest promise possible of His willingness to give *all*:—nay, "all things" *are* ours in Him. Surely, when GOD is taken into account, it is no impracticable, unreasonable matter we come to discuss, when we ask, "How may the Gospel be preached to this generation of the Chinese?"

Now the first step is a thorough and general stirring up of believers, so that the great duty of the Church to disciple all nations may be recognized as *the* burning question of the day. We may be sure GOD never intended that a mere sprinkling of earnest souls—a few here and a few there—should be the only ones possessed by an intense longing for the salvation of the heathen. Many Christians who might do so, still lack *willingness* to give themselves first, and then their substance to the LORD for this mighty work. There are probably not a few of GOD'S children in England, etc., who have a private income of £50 per annum; now that, or even less, say £40, might in some parts of China suffice, especially if two or more live together and share various expenses, such as rent, wages of cook and teacher. Should any feel doubtful as to £40 or £50 being sufficient, I only wish they would come here and try. I believe they would be most thoroughly satisfied. Good, abundant, and substantial food, neat, warm, and comfortable clothing, a fairly comfortable residence, a servant and teacher, all these may be procured in these parts for £40 or £50 a-year. Now, if in possession of so much, why not live on it among the heathen? Let these sheep without a shepherd have some consideration.

Then in the case of those anxious to go forth, but possessing no private income, might not the plan be more generally tried of each church sending forth one or more of its members, and looking upon him as its own missionary, though he might wisely work in connection with the missionary organization preferred by the church sending him forth? A church even of 100 members would probably find £50 within its ability to raise. Perhaps self-denial might need to be more generally practised than at present. "I like" would have to give way to "I can do without." A little less, and less ornate furniture, dwellings not quite so spacious, dress not too scrupulously following the fashion, might wonderfully simplify the question of sending forth more missionaries. Were I in England again, I would gladly live in one room, make the floor my bed, a box my chair, and another my table, rather than the heathen should "perish for lack of knowledge."

I believe, too, that Christian merchants and traders could assist in the effort to "preach the Gospel to this generation of the Chinese," in a way that would not in the end impoverish them. English manufactured goods of many kinds find a wide and constantly increasing market in China. Calico and other plain and flowered cotton goods, rugs, blankets, cloth, and various woollen materials, watches and clocks, matches, toys and pictures, sweetmeats and preserved provisions, and numerous other things, are generally saleable. Much of the calico at present brought from England to China is shamefully poor stuff, consisting in great measure of clay, which washed out leaves a mere nothing behind; but if a Christian merchant established an agency, say at Shanghai or Hankow, supplying really good materials and articles, and engaging earnest, faithful Christian men to travel throughout the land and sell them, on the understanding that they were to take advantage of every opportunity offering to spread the Gospel, I believe that the goods might be sold at fairly paying rates, and that the profit would cover the expenses of the traveller; and so this would be a self-supporting and extending plan. I cannot see anything in such a work unbefitting a preacher of the Gospel. Nay, I believe that Christians thus brought into the Church would be strong, robust and independent ones, who would not lean on their teacher's aid for alms, employment, and what not. The very fact of seeing their teacher earning his bread by the sweat of his brow, would be in itself a sufficient sermon. I have reliable information, that honest, straightforward trade in such articles as I have mentioned has been attempted* with success. Foreigners may legally travel (and in that way trade) everywhere in China, but are not allowed to publicly establish their warehouses, etc., except at certain ports, of which Hankow is the most central one. Such travelling agents need but to go in the spirit of JESUS CHRIST, meek, gentle, courteous, honest, truthful, and forbearing, and they might recommend the Gospel more widely than even missionaries can hope to do for many a day.

Then I have not mentioned the sale of *good, well-tried* medicines, which would, in the eyes of the Chinese, be even more consonant with the character of a teacher, and would be pecuniarily successful. The attempt to mitigate the terrible curse which has come on the land in the smoking of opium might thus be made to advance GOD'S kingdom. Any really reliable medicine for stilling the craving for opium, and keeping up the smoker's strength while he feels the depression caused by abandoning the vice, would be welcomed and gladly purchased by hundreds of thousands, even though it were costly. Other medicines, too, pay well, such as chlorodyne, santonine, quinine, *good* ointments and plasters, of which the Chinese have none, suitable patent medicines, etc. The mere sale of these things would do much good, for such medicines are an immense improvement on what the Chinese themselves have. In similar ways Christian merchants and traders might help to solve the question, "How may the Gospel be preached to this generation of the Chinese?"

True, the men thus employed might not be versed in all the learning of the ancients, nor even know a word of Hebrew, Greek, or Latin: but I hope none would demur on that account to their being sent forth. Sometimes a desire has been expressed that (only) men of superior educational and other attainments should be sent to this great mission-field. Ah me! What would be said if the infantry were not allowed to go to war because they were not life-guards? Nelson's renowned signal was, "England expects *every* man"—seamen and marines, as well as officers and captains—"to do his duty." Does not GOD expect *every* Christian to do *his* duty? And while Satan still usurps the rule over such immense parts of our REDEEMER'S dominions, is there

* As there are 1,500 *counties* still without resident missionaries.

* Perhaps it should be stated that where this has been done it has been under specially favourable circumstances, by old residents, well acquainted with the language, manners, and wants of the people.

much doubt where our duty lies? I don't know which ode of Virgil, or which Father of the Church, would help me to answer the questions asked me day by day: "Is it the same sun in your country as ours?" "Are there any hills and plains, rivers and lakes, in your land?" etc. Nor does it need a great amount of learning to tell a poor sinner that an Almighty Saviour waits to save him. What is needed is *first heart*, then head. "*Heart* to *heart*." Moreover, as a matter of fact, we find, in China as elsewhere, that it is "the poor" who hear the Gospel gladly: not many wise, not many noble, are called. GOD still chooses "the weak," "the base," "the despised," "yea, the things that are not;" and to reach and influence these it is not so much learning as the constraining love of CHRIST, and the mighty power of the HOLY GHOST, that are essential.

Finally, the 1,500 missionaries coming to China would be *no loss* to the home Church; nay, more young men and women are lost from the Church annually by backsliding, often traceable to a lack of Christian work to engage their hearts and energies, than would suffice to carry the blessed Gospel through the length and breadth of this heathen land.

If any should desire more particular information, and will communicate with me, I will gladly give them all I can. Address:—

GEORGE KING,

China Inland Mission,

Han-kow, China.

APPENDIX.

From the Appeal of the Shanghai Conference of 1877.

"I. CHINA is by far the largest heathen country in the world. Including its dependencies, it embraces a territory larger than the whole continent of Europe; or, excluding the Mahommedan kingdoms, it is about equal to all the rest of the heathen nations combined.

"II. It is also beyond all question the most important. . . No heathen country in the world can for one moment be compared to China. . . . China will be one of the great nations of the future.

"III. The Chinese, though the oldest nation in the world, are as full of vigour and promise as ever. Intellectually they are fit for anything. . . . Their enterprise and perseverance are proverbial.

"IV. They are the great colonisers of the East. . . . will ultimately become the dominant race in all these vast countries.

"Human nature is the same in all ages, and left to itself more or less faithfully fulfils the appalling picture drawn by the Apostle Paul. . . . *There is no hope for China in itself.*

"Under these circumstances millions pass into eternity every year! What an agonizing thought! Souls of men, endowed with the most glorious faculties, perishing for lack of that knowledge which has been entrusted to us for diffusion!—souls which might be emancipated from sin, transferred into the kingdom of GOD, and thus established in a career of ever-widening intelligence and ever-deepening joy, to 'shine as the brightness of the firmament, and as the stars for ever and ever.'

"How long shall this fearful ruin of souls continue? Ought we not to make an effort to save China *in this generation?* Is GOD'S power limited? Is the efficacy of prayer limited? This grand achievement is in the hands of the Church. If we faithfully bring our tithes into the storehouse, and preach the Gospel everywhere, then the windows of heaven shall be opened, and blessings showered down upon us, till there be not room enough to receive them.

"We earnestly appeal to the whole Christian world for help. . . . . We want China emancipated from the thraldom of sin *in this generation.* It is possible. Our LORD has said, 'According to your faith be it unto you.' The Church of GOD *can do it*, if she be only faithful to her great commission. When will young men press into the mission-field as they struggle for positions of worldly honour and affluence? When will parents consecrate their sons and daughters to missionary work as they search for rare openings of worldly influence and honour? When will Christians give for missions as they give for luxuries and amusements? When will they learn to deny themselves for the work of God as they deny themselves for such earthly objects as are dear to their hearts? Or, rather, when will they count it no self-denial, but the highest joy and privilege, to give with the utmost liberality for the spread of the Gospel among the heathen?

"Standing on the borders of this vast empire, we, therefore—one hundred and twenty missionaries, from almost every evangelical religious denomination in Europe and America, assembled in General Conference at Shanghai, and representing the whole body of Protestant missionaries in China,—feeling our utter insufficiency for the great work so rapidly expanding, do most earnestly plead, with one voice, calling upon the whole Church of God for more labourers."

Dr. Harold Schofield's Appeal

FOR MEDICAL MISSIONARIES FOR THE INTERIOR OF CHINA.

FOUR years ago it was my privilege to visit Dr. Vartan's medical mission in the town where the Lord Jesus spent thirty years of His life on earth, and I was deeply interested to find that at Nazareth, the Moslems, whose fanatical hatred of Christians is proverbial, would gladly listen to the Gospel from the lips of the medical missionary.

Of heathen nations the Chinese are the most prejudiced against foreign missionaries, and one cannot deny that England, by forcing them to legalise the opium-traffic, has given only too much ground for the feeling.

To overcome this prejudice against the foreign missionary and the Gospel which he brings, nothing can be better fitted than medical work, and of its effect no more striking instance has

occurred in recent years than the building of the Mission Hospital at Tientsin (under Dr. Mackenzie's charge) entirely with Chinese money voluntarily given. The viceroy of CHIH-LI, Li Hung-chang, one of the highest officials in China, has not only been the largest contributor, but bears all the expenses of medicines, etc., for the hospital, and for a large dispensary in another part of the city.

In the interior of China the foreigners best known to the people are the Romish priests, who abound in nearly all the eighteen provinces, but since 1876, when, by the Che-foo Convention, the interior of China (closed for ages) was fully opened up, there is no longer any adequate reason why medical missionaries should not settle and work in all the interior provinces just as freely as in the treaty ports. Surely closely following the widely extended itinerations which have been taken in all parts of the Empire, should follow the settling down of medical missionaries, at least in the capital of every province, and, if possible, in some of the larger county towns as well.

It is little more than two years since I began medical work in this inland city, which is more than 300 miles (fourteen days' journey) from the nearest treaty port; but the vast and crying need for more labourers constrains me to republish this appeal, which has already appeared in another form. Most earnestly would I beg every Christian reader possessed of competent medical knowledge, or who has the means of acquiring it, to pray constantly for a blessing on medical mission work in this land, and further to consider whether God is not calling him to devote his medical knowledge and skill to the relief of the sick and suffering in China, with the avowed object of bringing the light of the Gospel to those "who sit in darkness and the shadow of death."

There is an immense field and great need for lady medical missionaries thoroughly qualified to practise their profession—a need as great or greater than that of India—and yet no English mission in China as yet numbers one such worker among its ranks, although several have gone out from England to India, and there are *eight* lady medical missionaries connected with various *American* societies at work in China.*

That God may speedily call some who read this appeal to work for China is my earnest prayer.

HAROLD A. SCHOFIELD.

T'AI-YUEN FU, *February 7th*, 1883.

How Best to Spend my One Life.

MANY of our friends are aware that every Saturday afternoon, from four to six p.m., we have a prayer-meeting at No. 2, Pyrland Road, at which we welcome all friends interested in China. Extracts from missionary correspondence are read, missionaries going out or coming home frequently take part, and all the missionaries [now numbering 114] connected with our work are remembered by name in prayer at each meeting. The following notes from the address given by Mr. Landale at the first of these Saturday afternoon prayer-meetings that he attended after his return from China, may have a message to many others on whom the responsibility rests to answer the question, "How shall I spend my one, my only life on earth?" We therefore gladly print it, asking GOD'S blessing on its circulation.

ADDRESS BY R. J. LANDALE, ESQ., M.A., OXON.

WE ALWAYS try to have our little Saturday afternoon meeting at every station of our Mission in China, and we always remember with thanks the fact that there are those at home praying for us. Mr. Taylor has asked me to give you a little account of how it was that I was led to go to China. Of course, one has a natural reluctance to speak about one's self, but I think it may interest you to hear a little on this subject.

It is now seven years and two months since I sailed for China. I was not preparing for the ministry or for mission work, I was intended to enter another profession, but during the course of my college career it pleased GOD to bless my soul very much. I do not think I was converted at that time—that took place long before; but it was then that I first saw that a Christian life not merely consists in duties and obligations, but that it also has great and unspeakable joys and privileges. In other words, it pleased the LORD to fill and satisfy my heart with His own joy and peace. It drew near the time when my university curriculum would be ended, and I would have to enter definitely upon my legal studies in Scotland. I felt in my heart that I would like to serve GOD, if possible, in some other way than merely as a GOD-fearing man of business. Like any other Christian man, I knew well the claims and needs of the great heathen lands. Often in my heart had rung those well-known lines:—

"Can we whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny?"

* The facts alluded to above are gathered from the *List of Protestant Missionaries in China* (date November, 1881). It is possible that some lady medical missionaries have come out since that date.

The matter often struck me in this way—Can I, knowing as I do the grace of GOD, be content to spend the best of my days and strength in striving after a good worldly position and a large income—devoting, perhaps, my spare time and Sundays to GOD'S work? Or would it not be more like one who professes to be a stranger and pilgrim, travelling towards the "city that hath foundations," to give *Him* the best and first of that life which He has redeemed from death? Which will please me best on my death-bed, a large balance at the bankers, and a wide professional reputation, or the knowledge that I may have led a few from the darkness of Satan to CHRIST'S marvellous light?

So I went home to my father, and I told him what was in my mind; and I communicated with some Christian friends on the matter. What they said to me was in substance this:—"We are very glad to see that you have feelings like these in your heart; we are very thankful that while you have been at college you have not been led away to think lightly of the Gospel or of religion, and that you have such desires; but we are afraid that it may merely be a sort of passing romantic notion or dream, and after you have been out a few years the romance will wear off, and you will wish you had never left England." Of course, this was a rather difficult argument for a young man to meet. It is not very easy to speak conclusively as to what your feelings will be after the lapse of ten or fifteen years. However, after consultation and deliberation, the matter was decided in this way. My father said, "I have not the least objection to your going out to China, or any other place, and seeing the mission-field. It will do you good, even if you mean to come back; no Christian man is the worse for having his sympathies stirred up by seeing what is going on in those places. I am willing to pay your passage-money and expenses; you can stay there a year or so, and then you can make up your mind more decidedly."

Mr. Taylor was sailing just about that time, and I took a passage in the same steamer with him. In this way I was able to go to China entirely independent. I was in no way pledged, either to a missionary society or to my friends at home, to remain in China. If I had seen fit I could have come home after a few months. Most men go to China definitely to work. I went, in the first instance, merely to *see* the work. Others go tacitly or explicitly pledged to so many years' work. I merely went as a Christian man might visit some of the scenes of Christian activity in the East-end, a sympathetic spectator, and nothing more.

On our way, we saw the missionaries in Singapore; but the first port we touched at in China was Hong-kong, where the steamer stops three or four days for the transfer of mails and cargo. There we had the pleasure of seeing the work of the London Missionary Society, and the two German societies—the Basle and the Rhenish, the Church of England Missionary Society, and the Society for the Propagation of Female Education in the East. Some of the missionaries received us with great hospitality, and I had the opportunity of becoming personally acquainted with them and their work. Then we went on to Shanghai, and saw the LORD'S work there. Next we sailed up the Great River to Chin-kiang, and after some weeks' residence there, leaving the steamboat—a mere contrivance of the "outer barbarian"—we went on to Nankin in the more Celestial, but more primitive, mode of conveyance—a covered-in rowing boat. The journey of the best part of a week brought me to Nankin; here I stopped for some time, making several journeys in the neighbourhood in wheelbarrows, boats, sedan-chairs, and other methods of transit which have doubtless been in use for a couple of thousand years.

At all these places I had opportunities of meeting the missionaries and asking them questions, of going to their ordinary services and street-preachings, and seeing the native Christians. I had also the pleasure of conversing with the native brethren, through the missionaries as interpreters. I saw the Chinese Christians, not merely in the chapels, but in their own homes; and I had several months' opportunity of studying the habits and character of the heathen around. Now what was the result of all this? Did it occur to me that the missionaries who come home give highly coloured and imaginative pictures of the work in China? Do they give us rose-coloured descriptions of what goes on? No; a hundred times, No! During those months the thought was constantly crossing my mind—I wish the people at home could see this—that they could see these people thronging along the Chinese streets, and see the little neglected heathen children, and then go into a school, which perhaps some European ladies have been conducting, and see the difference between those children; or see the wrangling and fighting going on over the bargaining and buying and selling in a Chinese market, and know the nature of the foul and coarse language they use, and then go into a quiet prayer-meeting where the Christians are seeking the face of GOD.

If my observations on any of these points had been unsatisfactory I could just have come home again. I was merely making a tour of inspection, and no one could have found fault with me or said I was looking back when I had put my hand to the plough. But it was not so. I soon heard that dear brother Broumton, still in the far south-west, was left quite alone, with no one within six weeks' journey of him—a SOLITARY witness for Christ amidst 40,000,000 or 50,000,000 of heathen. I felt that I COULD NOT go back to this country, and live comfortably here, when I had seen what was going on in a heathen land, when GOD had put His joy into my heart, and when those millions of people had nobody to tell them of the SAVIOUR. Perhaps I might enjoy Christian work at home, and enjoy the fellowship of Christians; I might be a little good, because, of course, professional men who are Christians are, in one sense, as necessary as foreign missionaries. Knowing what I knew, and seeing what I saw, and having the opportunity of staying there if I chose, how COULD I come home? That is a question I could not answer then, and I have never been able to answer it to this day; and I do not think that any Christian man, who had those opportunities for observation that I had, could say that it would be the LORD'S will that he should come home and live here. I could not say that. The LORD has now graciously allowed me to live a good many years out there, and speak for Him and witness for Him. I have visited many of the stations, and I know a great many of the native believers and missionaries personally, and I do thank the LORD that He ever led me to think about such a work.

I need not say that the trials and difficulties are not exaggerated, any more than the accounts of the success and happiness of mission-work. We have our fair share of trials there. There is something about living in contact with heathen people, who hardly ever speak the truth, and with lips full of vileness and iniquity, that seems to drag down one's own soul; but the grace of the LORD is sufficient, He can make Himself so precious to you that you do not mind those things. Such, then, has been my experience for the last seven years as a missionary in China; and such, I have little doubt, will be the experience of any other believer who is willing to launch forth into the deep at the LORD'S command.

GOVERNOR-GENERAL TSO, THE CONQUEROR OF TURKISTAN.

From a photograph taken when in Lan chau, the capital of Kan-suh and the North-west. Now he is Governor-General of Liang-kiang (i.e., the Kiang-su, Gan-hwuy, and Kiang-si Provinces), and resides at Nankin.

The Settlement School, Che-foo.

FROM MRS. SHARLAND'S DIARY.

MY last "journal" was sent off last August, and since then there have been the usual fluctuations in my school-life, and to which this kind of work in these countries seems yet more subject than in England. There have been trials and joys, meetings and partings, encouragements and discouragements. Evidences of Satan's attempts to upset GOD'S work; yet evidences, too—blessed be His Name!—of His help and blessing; marked answers to prayer; interventions of His helping hand, without which the whole work must have come to a stand-still; and, I have every reason to believe, souls saved unto "eternal life." Therefore we may well in "everything give thanks."

CONVERSION OF SCHOLARS.

During the autumn two girls who when I last wrote were seeking the LORD, professed to have really found Him; and their subsequent conduct certainly does, on the whole, give proof of the reality of their conversion. There is ground for hoping that two or three of the boarders are feeling after the things which belong to their eternal peace. GOD help them to speedy decision for Him!

The young helper who had come up for her health last summer soon left me, the place not seeming to agree with her. Her sister, a pupil, partially supplied her place until the end of November. Then she also was recalled home to help her mother in increased housekeeping. These things were very trying at the time, but I have since *seen* the LORD'S hand in them for *good*. For two months from August a Christian young lady, whom I had known in Shanghai, came up to board with me as a friend; her visit (though she needed some special care as a partial invalid) was a real refreshment and help. In October my mere "summer birds of passage" pupils left for their respective homes—some for Germany—the brief sowing-time of the "precious seed" by my hand, in the case of many at least of them, gone probably for ever. Will any of it spring up and be as "golden sheaves" for the great harvest day?

SOLEMNITY OF THE WORK.

I feel this is a solemn phase in my work—the many changes; even in my two years' experience here, what with the Sunday-school and the day-school, so many have come and gone, perhaps never to be seen by me again but in eternity. With my every-day and all-day work, any keeping up of correspondence with them is impossible. Nevertheless, I am thankful for such opportunities of scattering the seed of the Kingdom.

Another change, too, was occasioned by (a thing often occurring) the transfer to another post of a Customs' officer, whose four children I had. His two boys he took with him, but two girls he left behind with me as boarders; these children are among the most intelligent and least troublesome of any in my school. At that time the helpful friend mentioned above went home, but it was only to send up quickly after her next sister as a permanent boarding-pupil, now my only *first*-class pupil. She has proved GOD'S very best loan to me since I have been in Che-foo—a true Christian, by far the most intelligent, industrious, amiable, and conscientious of any boarder I have had. She soon insisted on following out the kindly-made and unexpected offer of her parents that she should, without any reduction of terms, assist in the younger classes. At first I could scarcely believe this was GOD'S answer to my cries to Him for help, and hesitated to accept it; but at last felt obliged to do so. A younger girl, one of the Christians, and an orphan, is now able to help a little too on afternoons. Till into December I had eleven boarders, two small children had become so during their mother's long illness, but on her recovery returned to their original position as day scholars.

ANOTHER TRIAL.

Just at that time I had a trial in my eldest Eurasian boarder (who, when she came to me a year before, was a Romanist) being called away to what proved the last illness and death of her father. She believed that when the ports opened again in early spring she would be able to return, and also bring her next sister with her. The girl had long ago quite given up Romanism, but owing to her extreme reserve, I could not be quite sure she had given herself to the LORD JESUS, though there was reason to hope for the best. The father soon died, leaving his large family but a legacy of heavy debts, and in the care of their Romanist Chinese mother; who, notwithstanding my offers of gratuitous board and education for all her girls, and all the efforts of Christian friends in Tientsin to second me, had my pupil's sisters baptised into the Romish church, and sent them to the Pekin convent, keeping my pupil at home, with the promise (I fear not a trustworthy one) of sending her back to me next year. I am taught more and more how important it is to "work while it is called to-day," "to be instant in season and out of season," in the case of every child coming under one's influence; for how truly we know not what a day may bring forth.

In consequence of all these fluctuations the new year opened upon me with only seven boarders actually in the house, and ten other scholars, and a consequently diminished Sunday-school. I am, however, in correspondence just now, which may issue, if the LORD so will, in the addition of three or four non-paying boarders, one paying one, and a paying day scholar. The full-paying boarders and day scholars help me in keeping the non-paying scholars.

FURTHER ACCOMMODATION.

Two new rooms have been built by my landlord and attached to my house, each one giving comfortable sleeping accommodation to ten girls, thus enabling me to easily receive twenty-three boarders, besides affording more school space. The first week in the year we took possession of and dedicated to the LORD these two new rooms; and now I pray Him to fill them with girls, whose precious souls He shall deign to bless and take and train for His own service if He tarry long enough. Should they be all non-paying ones (which I even increasingly desire), I feel more and more I can *trust* HIM to send the means in some other forms, whose are the silver and the gold, and whose are the cattle upon a thousand hills; and He has not left me without earnest of this in three or four parcels of clothing which have been given me, one from quite a stranger to me in another part of China; and at this last Chinese New Year season, when ordinary food is dearer, a kind friend in Che-foo sent me a whole sheep, and others kindly sent me lesser but helpful things—all coming really from my loving FATHER'S hand.

To Him, too, I am still looking for a permanent lady-helper—one of His own choosing, who knows just my need, and how sore it is. In order that we might thoroughly co-operate, live and act in harmony, it would be quite desirable that she and I should be of one mind on most points, sympathetic with one another in principle, feeling, and action. A thoroughly educated lady, and a thoroughly earnest and devout Christian worker, is indispensable; also with whose bodily health such very bracing air as that of Che-foo would be likely to agree. Some practical knowledge of housekeeping, needlework, and, if possible, of the treatment of simple sicknesses, would be desirable; also some little private means, or faith to trust the LORD for her own support while doing His work. Should any one (or two sisters, for I have really work for two helpers, especially in summer) feel moved of the LORD to this work, to whom I am personally unknown, and wish for more definite information, Mr. and Mrs. Hudson Taylor (both now in England), at 6, Pyrland Road, London, N., I feel sure, would willingly give it.

Last winter was unusually severe in Che-foo, especially during January and February; but owing to the exceeding dryness and lightness of the Che-foo air, neither cold nor heat is ever felt to anything like the degree marked by the thermometer.

It has been impossible to post this journal up till now, owing to the quantity of school correspondence which awaited me, and seeing to the children's summer clothing. Mrs. Pruen has most kindly insisted on coming in from Tung-shan daily on her donkey to help in the morning teaching; and my young pupil and friend has returned unchanged to her old post of study and of *help*. And so the LORD mercifully provides from time to time. Since returning home He has been pleased to send me two more day scholars and three more boarders. I am expecting any steamer to bring me two more boarders, with their widowed mother as *school-matron*. Present correspondence may also result in four or five additional boarders. I must now conclude with renewed Christian love, and requests for remembrance in prayer.

Suggestions for Missionary Candidates.

THE following letter from Mr. Horace Randle to a young friend desirous of engaging in missionary work has been forwarded to us for publication, in the hope that it may be of service to others considering the same question. It was dated from our Sanitarium at Che-foo on August 10th. We believe that at the present time the SPIRIT of GOD is working in many hearts, and that not only will the LORD give to the CHINA INLAND MISSION the seventy for whom we are praying, but that He will send to CHINA, in connection with one or other of the Protestant missions, all the 1,500 missionaries for whom Mr. G. King's letter pleads.

FROM THE REV. HORACE A. RANDLE.

MY DEAR BROTHER,—I was exceedingly pleased to get your letter a few days ago, and to learn from it that you were desirous of giving yourself to the missionary field. It is a worthy purpose, and I pray GOD to guide you. There is much, to some minds, that is naturally attractive in foreign mission work; yet positive self-sacrifice is required, which only the grace of GOD can fit us to exercise.

The three *great* heathen mission fields in the world are Africa, India, and China. The next in importance would, of course, be Japan. The climate of Africa is very dangerous for English people, and an expectant missionary should know, so far as is possible, that it is GOD'S will he should go there, and be ready to lay down his life at any time, before determining to sail for the Dark Continent. India is very hot, and though there is much in Indian life well calculated to alleviate the trials of constant heat, yet it cannot be denied that China has a more wholesome climate.

China has some 400 missionaries, male and female; while India has, I believe, about double that number. The Protestant converts of India, including Ceylon and Burmah, number nearly a million, while the Protestant converts of China are somewhat over 20,000. It will be seen from this that China is much the more needy field. The population of this great heathen empire is frequently said to be 400,000,000 (which it might, indeed, *once* have been); but this is certainly much too high an estimate now. The best statistics seem to show something like 250,000,000 as the present population of China, which is about the same as India.

Japan is said to have a climate more resembling Great Britain than any other Eastern country. Mission work in that country is but in its infancy, and missionaries have not nearly the same liberty to preach the Gospel in Japan as in China.

Corea is just opening its gates to foreigners, and I suppose missionaries will soon be trying to settle there for permanent work. There is not yet a single mission established.

But now more especially about China. It extends from about twenty to forty degrees north latitude, so that but little is included in the tropics, and it is 1,400 miles from east to west; so there is a considerable difference of climate and range of temperature throughout the country.

I live at Kiu-chau, Western CHEH-KIANG; the latitude is 29½°, and the altitude is nearly 1000 feet above the sea, while the distance from the sea is about 160 or 180 miles direct. During the coldest month in the year, January, we have a temperature of about 30° Fahrenheit, and the hottest month, July, varies between 90° and 100° in the shade. We can protect ourselves from the cold more than from the heat, hence the summer is trying to most missionaries; but by no means dangerous if care be taken in two respects—(1), not to expose one's head to the sun, and (2), not to expose one's self to sudden changes from heat to cold, as when a north wind springs up in the night succeeding a hot day.

I fell rather ill last April with a bad knee, brought on through exposure to rain, or the bite of a dog, I scarcely know which—perhaps really from both causes; I was laid up for a month, and have been partially lame since, so I have come up here to recuperate. Che-foo is on the SHAN-TUNG promontory, in latitude 38½°, and is situated

upon the shore of a fine small bay, which offers such advantages for the anchorage of big ships, that the English, German, and Chinese fleets make this port one of their chief stopping-places.

The temperature here now is from 78° to 82° in the day time, and a few degrees less at night; the air is very bracing; then the sea-bathing and rowing occasionally upon the bay are well calculated to restore one's health or wasted energies. Hence this place is the chief resort upon the coast of foreigners resident in China. Our Mission has two schools for *foreign* children—one for boys and the other for girls—a dispensary, and a chapel for Gospel work amongst the natives; also a sanitarium-house for sick or weak missionaries. Ten members of our Mission are stationed here. If you will take a map of China, you will see from it and the figures below how the members of our Mission are scattered at this date :—

15	missionaries	are stationed	in CHEH-KIANG	province,
6	,,	,,	KIANG-SU	,,
10	,,	,,	GAN-HWUY	,,
2	,,	,,	KIANG-SI	,,
1	,,	,,	HU-PEH	,,
1	,,	,,	HU-NAN	,,
1	,,	,,	HO-NAN	,,
2	,,	,,	KWEI-CHAU	,,
6	,,	,,	YUN-NAN	,,
10	,,	,,	SI-CH'UEN	,,
4	,,	,,	KAN-SUH	,,
5	,,	,,	SHEN-SI	,,
9	,,	,,	SHAN-SI	,,
10	,,	,,	SHAN-TUNG	,,
1	,,	,,	BURMAH	,,

the rest are in England.

Most colleges, I believe, require their incoming students to have first had some experience in preaching and other direct Christian work, and most missionary societies prefer or require college men. Still it is not absolutely necessary to pass through a college course; a large proportion of our missionaries have not passed through any theological training, though most, if not nearly all, have been actively engaged in Christian work of one kind or another. Far too much has been made of the necessity for college training in missionaries and ministers; the SPIRIT of GOD alone can fit a man for His service. The greatest living pastor and preacher—Spurgeon, and the greatest living evangelist—Moody—are both non-college men. Much patient study of the Word, faith in GOD, and being filled with the SPIRIT, will secure blessing in service.

The CHINA INLAND MISSION is now seeking missionaries, indeed many of us are praying for seventy additional members, and young men or young women who have had a fair education, and have been Christian workers for some few years, who have faith in GOD and the grace of self-denial, would be gladly received by the Director and Council. A monthly periodical called CHINA'S MILLIONS is the organ of our Mission; from it, and some other publications that you would find advertised in its pages, you could learn something of the work being done.

The principles of our Mission are exceptional; the heads of the Mission guarantee no salary, but give those working in connection with them a share in the division of the funds subscribed. Whether a large or small remittance comes to an individual worker, he receives it thankfully as from GOD, and makes all his needs known to GOD, and not to man. The members of our Mission probably receive less than most other missionaries in the heathen field. Since I have been married I have received from £—— to £—— a year, and it is possible to live comfortably in China on such amounts, especially as we have no rents or taxes to pay. And let us remember we are disciples of a Master who willingly became poor; and if we are associated with Him in His poverty, we shall also share His riches, which will make the gold of earth seem vile in comparison.

When I was married I had only a dollar in hand. Earth passes rapidly—we quickly go hence; let us seek those things at GOD'S right hand.

I need hardly say how glad I should be if you were associated with me in mission work. I have a comfortable house and home about ten days' from Shanghai. Temporal mercies abound, and though in all things I come short, yet in all things GOD'S goodness and mercy are vouchsafed.

Should you be drawn toward our Mission, you would, I think, find a brotherly geniality about it rather uncommon, and I think would enjoy the liberty you would have. We are not considered agents or servants of the Mission, and are not treated as such, but as workers for GOD in China in mutual fellowship, aided by the Director and Council at home according to the ability they may possess.

The headquarters of the Mission are in London, the Rev. J. Hudson Taylor (who is now in England) is the Director; his address is,

6, Pyrland Road, Mildmay, London, N.,

to whom you might address any application or inquiries.

If your way was made clear to come to this most needy field (in whatever society), I would strongly advise you, for your own *two* sakes, to remain single after reaching China for at least a year, that some knowledge of the country, people, and language might be gained before you were married. You would not need to commence Chinese in England—indeed, it would be a disadvantage, for the dialects differ much in pronunciation, though but little in idiomatic construction. You will manage to *speak* Chinese all right, but never to master it.

Then come over and help us. Come quickly.

Notes on Northern Kan-suh.

BY MR. G. PARKER, OF TSIN-CHAU.

THE day we left Ning-gan-pu, as soon as we got into the plain, fairly away from the town, we found ourselves amongst the mounds of sand. The wind was carrying away the sand from their tops at a great rate. The wind was at our backs, and yet it was painful even to peep out of one's eyelids, the air was so full of sand. What was worse, the highway was in some places obliterated, and we nearly lost our way. There are stories afloat of caravans being blown away when crossing the desert, but I suppose, as nobody escapes to tell the tale, that the road gets covered and the traffic buried. The late governor has had a double line of large stones laid down to mark out the path. The winds have a circular course. I saw a mule and man one day in quite a hurricane not a hundred yards ahead. Where I was there was quite a calm. We presently came up and

entered into it. When the wind blows less violently, it catches up the sand and dust and carries it along in the form of a conical column, the base being uppermost. The columns are of great height: with the hills for a background, their tops cannot be discerned. On two different days I saw the mirage—lakes of water where I knew there was none. The roads are boggy and difficult to traverse.

Ku-yuen is the 'residence of a Ti-tuh, the chief military officer in the two provinces. There is however a Manchu "Tsiang-kuin," at Ning-hia. Before the Mohammedan rebellion, Ku-yuen was scarcely second to Lan-chau in size and importance. Now only the southern suburb is at all busy. The general impression in KAN-SUH is that the population of that province is about a fifteenth of what it was twenty years ago.

U-wang-cheng, before the rebellion a large market town, had thirty-six oil warehouses, twenty-three wine stores, and thirteen pawn-shops; now, not one remains. The Mohammedan garrison of ninety-six soldiers rose up one night and put the inhabitants to the sword; only few escaped. From that day the garrison revelled on the spoil for several years, until the Ta'i-p'ing rebellion in the south being put down, set the Chinese at liberty to attack the place. Its partially-destroyed street with the dilapidated houses patched up has a more desolate appearance than if nothing but bare walls had been left, as in most places. One scarcely feels safe there. Hia-ma-kwan, which was invested from spring to autumn, was taken one night, and, although some members of the 800 families escaped, only the remains of four have since found their way back to the home of their fathers. The innkeeper, whom I observed to be unusually polite, made a request that I would point out the whereabouts of a treasure supposed to have been buried there before the investment of the place. Shih-kiai had thirty-six potteries to provide the north of the province with the household water-jars; now only three are sufficient to meet the demand. Thousands of camels carried the coal then worked from the mines; now scarcely any is taken. The head-quarters of the rebellion was at Wei-chau. It lasted from 1861 to 1877.

Excepting at U-wang-cheng, the Mohammedans everywhere gave me a hearty reception. They carried off the Arabic Bible I had with me to their mosques and schools and everywhere begged me to sell it. I have almost promised to sell copies at a tael on my next visit. It was reported at Shui-loh on my return that I had refused fifty taels for it. A copy of the Koran printed abroad is valued at thirty-six taels; twenty *li* from Shui-loh-ch'eng is a Persian staying with a mullah. He came by sea.

I arrived late at Shan-kia-chih. The people crowded about me to hear.

At Siao-ho-cheng they pressed me very much to stay a few days and teach them; I felt sorry to leave people so willing to listen.

At Ku-yuen the Mohammedans would have bought all my Old Testaments, but I refused to sell more than a proportion. At San-ying, a stage to the north, where I spent a night, on my return the mullah and the principal members of his congregation came to the inn, and after listening for some time the mullah said: The "King" (Bible) you sold at Ku-yuen tells about Adam better than our "King" (the Koran).

A military officer at Chi-ying listened attentively and bought books; on the way down on my return, he invited me to a conversation on what he had been reading. Judas' conduct had particularly struck him. He wanted me to put up there and spend more time with him, but I could only tarry while the attendants got some breakfast. Li-wang-pu is a small place but busy on market days; I had a good time of preaching in the inn-yard. A Chinese brought back a New Testament, saying that he did not want Mohammedan books. This gave the occasion. On my return a seller of cooked meat came to ask questions. He had bought and read Matthew and Luke's gospels and the Acts, and by reading them had become thoroughly interested. He told to those gathered about the door the story of Jesus walking on the sea in so minute and vivid a manner that showed he must have read it several times with great attention. I gave him Mark and John, as I did not think he could afford to buy them.

At Pir-lo I went to the theatrical booth to get something to eat, and a crowd gathered round. A man sitting by my side interrupted me, when I came to the works of Jesus, and enumerated some of them in an offhand way, as if he had been familiar with them for years, instead of only one day. At Pau-ko-ch'eng there was a demand for Old Testaments.

For the Young.

NEW YEAR'S DAY IN CHINA.

By The Rev. Ed. Pearse.

ALL shops are closed, no business done;
The busy, bustling crowd are gone;
One seems to be almost alone,
On New Year's Day in China.

'Tis strangely still, few folks abroad,
No coolies stagg'ring 'neath their load;
No chair or barrow on the road,
On New Year's Day in China.

Anon we saunter down the street:
Some jugglers doing wondrous feat,
With Punch and Judy there complete,
On New Year's Day in China.

As usual, we invited all
Our native friends, both great and small,
To visit us at "Jesus Hall"
On New Year's Day in China.

All bright and early came each guest,
The men clean-shaved and neatly dressed,
In hat and gown and Sunday-best,
On New Year's Day in China.

The children decked in colours gay,
Their well-combed hair so smoothly lay,
With rose and poppy each a spray,
On New Year's Day in China.

Then bending slowly to the ground,
Each person makes a bow profound,
And hopes good fortune may abound,
On New Year's Day in China.

Soon, seated round the board, each guest
Attacks the food with eager zest,
And with his chopsticks does his best,
On New Year's Day in China.

On pleasure now each one is bent;
In cheerfulness and merriment
The quickly-passing hours are spent,
On New Year's Day in China.

When day begins to wear away,
And little folks are tired of play,
We gather round to sing and pray,
On New Year's Day in China.

The elders then, with solemn voice,
Invited all who would rejoice,
For God and heaven to make their choice,
On New Year's Day in China.

And so, not vainly spent our day
Should some poor soul one feeble ray
Of brightness gain to cheer their way,
On New Year's Day in China.

Brief Notes.

Dr. EDWARDS writes from Chung-k'ing, October 4th, expecting to leave on the morrow for the capital. Two native Christians were going with him, also Miss Stroud, who goes to stay with Mrs. Riley. He mentions the safe confinement of Mrs. Eason on 22nd September, and the arrival on October 1st of Messrs. Nicoll and Stevens after a protracted journey. He adds, "Mr. Nicoll appears to be in very good health, and Mr. Stevens looks as if China agreed with him very well."

Miss HUGHES, who has been very unwell, writes from Shanghai, October 23rd. She was feeling somewhat better for the change, but her journey to Che-foo was deemed requisite for further restoration.

Mrs. PRUEN writes from Che-foo, October 14th: "We have had a quiet summer, visitors only during four months. Mrs. Sharland's school has been wonderfully blessed and prospered, and several of the pupils have been brought to the Lord during this summer. I have not felt so strong as during my first summer, but kept up till all our visitors left, after which I had a slight attack of fever, from which I am now recovering, thank God. My son has been wonderfully well; Mr. Parrott says he is the healthiest looking man in the Mission, so that shows a radical improvement in his health."

Mr. JAMES MEADOWS writes from Shao-hing, October 13th. We gather from his letter that the general health of his own family was satisfactory, but that the failing health of Miss Murray will render her return home necessary at no very remote period.

Miss WILLIAMS writes from Gan-k'ing, October 19th: "Miss Evans and Miss Goodman are very busy preparing for their long journey. Miss Findlay, or rather Mrs. Andrew, is now with her husband at Shanghai, but they are leaving with the ladies who are to accompany them to Han-kow in a few days. Miss Hughes is still away, but her schoolgirls are all keeping well, for which we are very thankful. I shall miss my friend Miss Goodman very much; still, we did not reckon on being together long."

Mr. J. H. STURMAN writes from near Colombo, November 8th: "We expect to arrive at Colombo to-morrow. Upon the whole we have had splendid weather, which I look upon as an answer to the many prayers for us. The voyage has been a real time of refreshing from the presence of the Lord, and the quiet has been particularly pleasant after the bustle before our departure. I have much enjoyed the early morning hours of communion with God in His Word. What a depth of treasure is hidden therein! We have had service in our second-class cabin on Sunday evenings, and trust that the word spoken will be followed with blessing. At Malta we visited a few places of interest, St. Paul's Bay, the Catacombs, St. Paul's Church, etc. At the church we were informed that St. John received the Book of Revelation from the Virgin Mary, and not from Jesus Christ! The authority for this statement was the priest. It appears there are 1,200 priests and 1,500 drink-shops, but we heard of no efforts to bring the needy ones to *salvation*."

Obituary Notice.

From "The Lancet."

ROBERT HAROLD AINSWORTH SCHOFIELD, M.A., M.B. OXON., B.Sc. LOND., F.R.C.S.

DR. SCHOFIELD, who died on August 1st at the mission station, where he laboured as a medical missionary, Tai-yüen Fu, in the province of Shan-si, North China, was third son of the late Robert Schofield, Esq., of Heybrook, Rochdale. He was born in 1851, and was educated at the Old Trafford School, near Manchester, and subsequently at the Owens College, Manchester, where he obtained the Victoria Scholarship in Classics, and was elected an Associate of the College, after taking the degrees of B.A. and B.Sc. in the London University. He then obtained an exhibition to Lincoln College, Oxford, and began residence there in October, 1870. He graduated with first-class honours in Natural Science, and afterwards filled an appointment in the Museum of Comparative Anatomy under the late Professor Rolleston. Gaining the open Scholarship in Natural Science at St. Bartholomew's Hospital, London, he began there, in 1873, the study of that profession to which he had always intended to devote himself as his work in life. He so vigorously prosecuted his work that he won successively the Foster Scholarship in Anatomy, the Junior and Senior Scholarships, in their respective years, the Brackenbury Medical Scholarship, and the Lawrence Scholarship and gold medal. About this time he gained the Radcliffe Travelling Fellowship in Natural Science at Oxford, and, having graduated,* he proceeded to Vienna and Prague to follow his studies there. On the war between Turkey and Servia breaking out, he offered his services as a surgeon to the Red Cross Society, and was put in charge of the hospital at Belgrade during the campaign, and the next year he served in a like capacity in the Turkish army during the conflict between that kingdom and Russia. On the expiration of his Radcliffe Fellowship, he returned to St. Bartholomew's Hospital, and filled successively the appointments of house-surgeon and house-physician.

It was now that he announced his intention to devote himself to medical missions abroad; and to that resolve, in spite of all opposition, he steadfastly adhered. In the spring of 1880, after his marriage, he embarked for China, having associated himself with the China Inland Mission, under Mr. J. Hudson Taylor, M.R.C.S., as one of their missionaries in that country. He resided first at Che-foo, but later on it was decided that he should proceed to Tai-yüen Fu, in Shan-si, in the far North-West, and to this spot he went in January, 1881. The cause of his death was typhus fever.

Dr. Schofield was respected by all who knew him. The charm of his personal character was very great; transparent simplicity of thought and speech, a gentleness and amiability almost feminine, and a power of sympathy that was practically unbounded, were united to abilities of the highest order, a clear judgment, and a determination of unswerving firmness.

* The Greek Testament Prize at Oxford, open to the whole University, taken by Mr. Schofield, is omitted in the above notice.

A Beloved Physician.

From "The Missionary Herald," published by the American Board of Commissioners for Foreign Missions.

"MR. STIMSON, of Tai-yüen Fu, sends a biographical notice of Dr. Schofield, an English physician connected with the China Inland Mission, recently deceased, from whom our mission has received 'not a few favours,' and in whose death 'mission work in Shan-si has received what seems, on the human side, a cruel blow.' After speaking of Dr. Schofield as a young man of unusual promise, graduating at Oxford with high honour, taking the degrees of Master of Arts and Bachelor of Medicine; for five years connected with St. Bartholomew's Hospital, London; spending two years of study on the Continent, at Vienna and Paris; employed as surgeon in the Servian War under the Red Cross Society; and elected Fellow of the Royal College of Surgeons, Mr. Stimson continues:—

"Three years before his medical studies were completed, he had consecrated himself to the missionary work.* To some of his professional friends it seemed madness for a man of his ability and professional prospects to throw away the open opportunity of rising to eminence, and undoubtedly of amassing a fortune. He heard the pleas for 'heathen at home,' but his heart was turned to the heathen afar. With his bride he came to China, by the American route, reaching the field three years ago last April. He made rapid progress in the language, and for several months had been speaking to the people wherever he had the opportunity. Already had he issued two interesting reports of his medical and hospital work.

"Some three weeks ago a patient came to him with virulent diphtheria. Dr. Schofield could not receive him, but the man duped the gatekeeper and secured a room, where he died the day following. From that contact Dr. Schofield received the germs that developed into typhus fever. His strong constitution could not endure the strain. Rev. T. Richards who had had much experience with this disease, nursed him night and day; but all that human help could do did not avail. He died August 1st, aged 32 years. The same day we laid his precious dust in the eastern hills overlooking the city. 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord,' was all the utterance we could make for our sorrow.

"Dr. Schofield's sick-bed was one of rich spiritual comfort. He had no thought of regret for his choice of work, but often said: 'The last three years of my life have been my happiest.' He felt that God was his help and would sustain him, and to Him committed, in loving faith, his wife and children.

* Reading the life of Dr. Elmslie, Medical Missionary of the C.M.S. in Kashmir, caused Dr. Schofield to resolve to devote his life to medical mission work. A New Edition of this excellent memoir has been published at 1s. by Messrs. Nisbet and Co.

"Our friend loved his work. He was large-hearted and kind. He fully believed the promises of God toward the heathen, and healed and preached in glad hopefulness. Few medical missionaries preach as he did, at Sunday services, in the street chapel, and on the streets. Almost always, at our union prayer-meetings, was his voice heard in earnest petition for a greater endowment of spiritual power, for an increase of labourers, for the awakening of the people. He went to all his duty with prayer, and when he achieved success devoutly gave God the glory. As he desired, so, for all that he was and for all that he accomplished, we must not bestow fulsome praise upon the human instrument, but recognise in him the work of God. 'By the grace of God, I am what I am,' was the feeling of his sincere and modest soul.

"So one in whom we had confidence of great things is taken, in the bloom of manhood, and the beginning of a successful and exceedingly useful work. Upon whom shall his mantle fall? Where are others who stand in full view of earthly honours and emoluments, and are glad to make them a sacrifice to Christ for the extension of His kingdom? They are the men needed to awaken the world lying in wickedness. The civilization of China, boastful upon its false pedestal, calls for such men, skilled in science and fitted to command admiration from the bigoted and proud. We pray that this life, so early terminated, may, by the blessing of God, prove to be His call to more than one such, that not only the present breach may be filled, but that this work may be extended into other needy fields."

"Upon whom shall his mantle fall?"

"Where are others who stand in full view of earthly honours and emoluments, and are glad to make them a sacrifice to Christ for the extension of His kingdom?"

THE FOLLOWING earnest and impressive words, spoken by the late Dr. Moffat, may very appropriately follow the foregoing; they are the words of a very distinguished man, who, on the review of a long life, rejoiced that he had been a missionary to the heathen; and some who are contemplating their life-work, and are "wavering between one object and another," may find in them a message for which, on the review of their own lives, they may be thankful.

"When I came to England thirty-one years ago, I found Livingstone in London, studying and preparing to go out as a medical missionary to China. He had no other intention then than to choose the East Indies or China, and start as a medical missionary. He happened to listen to some of my speeches, and he was present when I delivered the annual sermon of the London Missionary Society. He immediately resolved upon going to Africa; and to that place he afterwards went. Now we see what a little thing can change the whole of a man's life! In all probability had I not returned to England at the time I did, Livingstone might have gone to India; and it is evident from the results of his labours and travels that he was the very man for the work in Africa. It is impossible to reflect upon his achievements without being deeply impressed with the providence of God which has watched over him in all his ways. He has been, we may say, 'in dangers and in deaths oft'; he has been wearied and worn out and deserted; and I remember that in one of his letters he says, 'My people are feeling very much inclined to bolt, and no wonder, they are tired of the tramp, tramp, tramp, from day to day; and really I feel very much inclined to bolt myself, but I cannot forget the object I have in view. I shall keep to it, and do that one thing as long as life is granted me.'

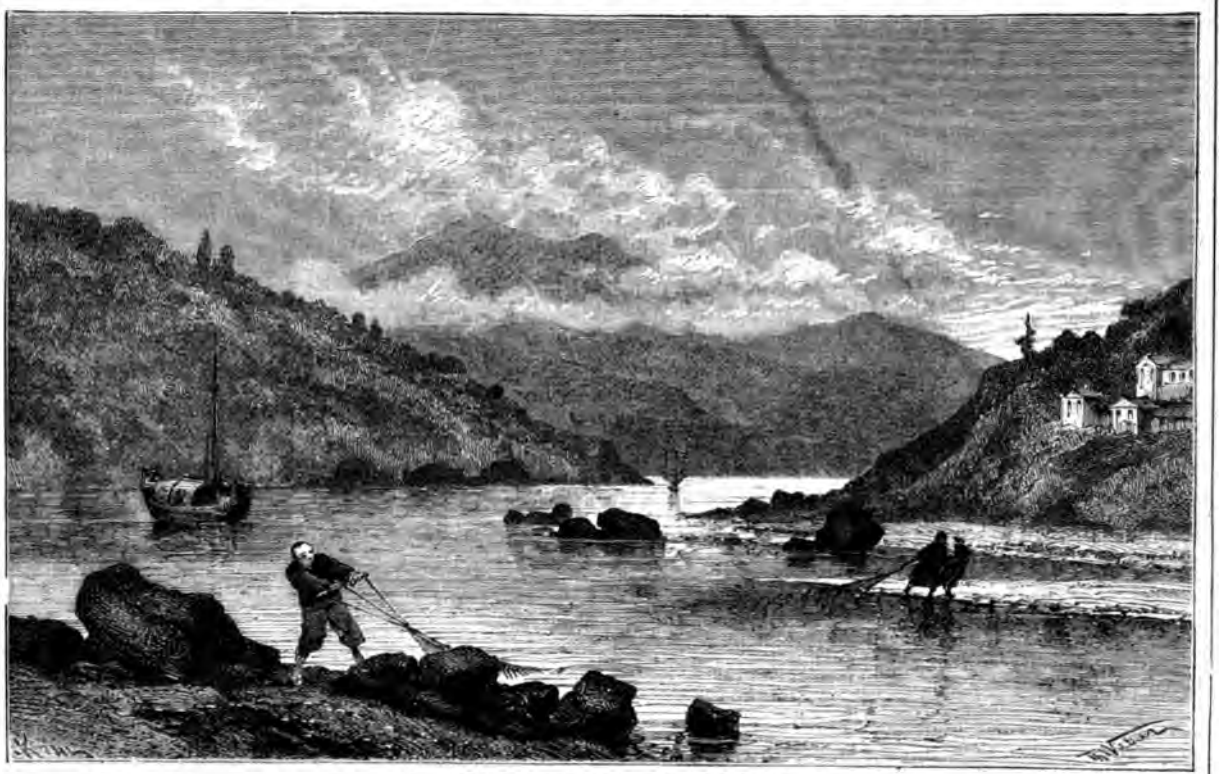
"Oh! how much there is to be done in this wide, wide world! and what a regret it is that there are so many spending their strength and their talents for nought! I remember what my feelings were when a young man, and I remember, too, when I was wavering between one object and another; and I look back with trembling, and think that had I chosen what I was sometimes inclined to do, I should never have been a missionary. Providentially—I thank God for it, and will thank Him as long as I live—I had a pious mother; I had a mother with a missionary spirit; and it was the stories that I heard from her lips, when a little boy at her knee, that afterwards revived in my mind, and turned my attention to be a missionary to the perishing heathen.

"Think what is life if not carried out in the service o God. What is life, my dear friends? I have been engaged these fifty-seven years as a missionary; I have been exposed to dangers, I may say to deaths; I have had narrow escapes—escapes I had like Job's, sometimes with the skin of my teeth, but it was a glorious work; it was doing the work of God; it was doing the will of God; and had I perished beneath it, I should have lost nothing and gained everything! Is there anything, my dear friends, beneath the sun of such importance compared with that mission for which the Lord of glory descended into this world! Oh! when we think of the boundless majesty of that God who reigns supreme; that glorious Being, who 'weighs the mountains in scales, and the hills in a balance'; when we think that He looks down on this world and has given to each his work to do; when we think of Him, who could annihilate the world in a moment, condescending to look to you and to me to help Him to carry on that glorious work for which Christ died on the cross,—oh, my friends, let us remember the words of the wise man, 'Whatsoever thy hand findeth to do, do it with thy might; for there is no knowledge, nor wisdom, nor device, in the grave,' whither we are all hastening. A short time and we shall be no more! *This* is the time when we can work! *This* is the time when we can help ourselves, and help others, and glorify God. This time is passing fast away. Oh! do it—whatever requires to be done for your own salvation and for the salvation of your fellow-men, do it, do it *now!*

"I have laboured in Africa for fifty-three or fifty-four years, and oh, I would willingly go back.* I have toiled there at work by day and by night, under a vertical sun; I have there been exposed to hunger and thirst; I have often had to put on what I call the fasting girdle, but I never complained. I never felt a murmur. I knew that the work in which I was engaged was the work to which God in His merciful providence had appointed me, and I knew that if I laboured and did not faint I should surely reap!"

* Dr. Schofield shortly before his death referred to the three years he had spent in China as the happiest years of his life.

CHINA'S MILLIONS.



FISHERS OF THE UPPER HAN.

God's Guardian Care.

"The Lord is my Shepherd; I shall not want."

PSALM XXIII. 1.

LIKE the air and the light, equally needful in every clime, and in every circumstance, the promises and assurances of GOD'S precious Word meet us with help and comfort in all our various surroundings. It is the will of our FATHER that His children shall be absolutely without carefulness. "Be careful for nothing," is as definite a requirement as "Thou shalt love the LORD thy GOD . . . . and thy neighbour as thyself" on the one hand, or as "Thou shalt not steal" on the other. To enable us, however, to carry out this command, we need to *know* the constancy of HIS solicitude who ever careth for us; and we need to make use of the direction, "In everything, by prayer and supplication with thanksgiving, let your requests be made known unto GOD."

Were we to observe the winds and the waves, or to mind earthly things, we might easily become anxious in the present aspect of affairs in China. The Franco-Chinese difficulties appear most threatening. The mass of the Chinese people are little accustomed to discriminate between one foreign nation and another. As to the Jews of old, a man was either a Jew or a Gentile; so to the mass of the Chinese, a man is either a citizen of the Middle Country or an Outsider; and therefore no foreign trouble affects merely the citizens of the nationality giving rise to it. Our own missionaries—many of them residing very far inland,

and either located or travelling in nearly every inland province of the Empire—are, of course, sure to feel more or less the effects of any foreign war. We have, however, this assurance, "The LORD reigneth," and know that HE is not unmindful of the interests of HIS own people; and the further assurance that "the LORD is our Shepherd," carries with it the guarantee that no one of HIS sheep will lack that help, that protection, that guidance, for which their varying circumstances may call.

The comfort of this blessed assurance is the happy portion of all the people of GOD; of our friends and supporters at home, equally with our toiling labourers abroad.

What a comfort it is to notice how largely the Indicative Mood is used in the Scriptures. In the present Psalm, for instance, we find the Subjunctive Mood only in one clause of the fourth verse. All the definiteness and assurance we can desire are conveyed by positive affirmations in the Indicative Mood; and it is noteworthy that each encouragement is either conveyed in the present tense, or is based upon it:—"The LORD *is* my Shepherd; I *shall* not want."

It is cheering to remember that for the sake of HIS own Name, and of HIS own glory, as well as for the sake of HIS great love, the full supply of all our needs is guaranteed by our relationship to HIM as our Shepherd. A lean, scraggy sheep, with torn limbs and tattered fleece, would be small credit to the shepherd's care; but unless we *will* wander from HIM, and *will not* remain restfully under HIS protection, there is no fear of such ever being our lot. We may lie down in peace, and sleep in safety, because the Shepherd of Israel neither slumbers nor sleeps. No lion or bear can ever surprise our ever-watchful Guardian, or overcome our Almighty Deliverer. He has once laid down His life for the sheep; but now He ever liveth to care for them, and to ensure to them all that is needful for this life, and for that which is to come.

It is well to be fully assured of the verbal and plenary inspiration of GOD'S Holy Word, and very striking to notice how important arguments in Scripture sometimes turn on the word used, and sometimes even on the accidence of the word. As an illustration of the first, we may refer to our SAVIOUR'S argument for the Resurrection. This He demonstrates in a very simple manner from the use of the word for GOD, a word that indicates the relationship of a living GOD with a living people: "He is not the GOD of the dead, but of the living."

As an illustration of the second class, the remarkable argument of St. Paul that CHRIST is the seed of David is based on the number of the word "seed." "Now to Abraham and his seed were the promises made. He saith not, 'And to seeds,' as of many: but as of one, 'And to thy seed,' which is CHRIST" (Galatians iii. 16). Let us, therefore, take our full measure of comfort from the passage with which we head this article, and not be afraid of building on each word, and even on its mood and tense.

"The LORD *is* my Shepherd." He saith not *was;* he saith not *may be*, or *will be*. "The LORD *is* my Shepherd"—*is* on Sunday, *is* on Monday, and *is* through every day of the week; *is* in January, and *is* in December, and in every month of the year; *is* at home, and *is* in China; *is* in peace, and *is* in war; in abundance, and in penury.

Let us live in the joy of the truth here pointed out: "The LORD *is* my Shepherd: I *shall not* want;" and let us learn to trust for others as well as for ourselves. Not only are the sheep of the flock safe, but the little lambs—about which the ewes may be more solicitous than about their own safety—are all under the same guardian Eye, and the same Shepherd's care. He will be with our dear brethren and sisters; He will care for the mother and the tender little ones in far-off inland China, as truly as He does for those in England; and should war break out and dangers threaten, they have the direction, "Call on ME in the day of trouble," and the assurance, "I *will* deliver thee, and thou shalt glorify ME." Let us then trust and not be afraid—the LORD is our Shepherd; we shall not want.

J. Hudson Taylor.

Si-ch'uen Province.

THE WORK IN CHEN-TU.

(Copy of a letter from Mrs. Riley, of Chen-tu Fu, dated 20th August, 1883, to a friend in Scotland.)

THANK you so much for your letter and cheque, which came duly to hand some little time ago. The latter I have forwarded to Mrs. Nicoll, Chung-k'ing, who is to use it in behalf of one of the little foundlings. She will write and let you know about her. We propose to give her the name of your little girl, and we pray the LORD may spare her to be a blessing among her own people.

Three of the Chung-k'ing schoolboys who were baptised are with us here. One is in the kitchen as cook, and answers wonderfully, considering his age. The other two are studying. They have a native teacher half-a-day, and Mr. Saml. Clarke has them an hour each afternoon, taking them through the "Evidences of Christianity." They give every proof of being really converted boys; the eldest one already shows he has the gifts of an evangelist.

Since coming here we have been kept very busy. The people as a rule are most friendly, and many listen, and come again and again to hear the Gospel. The LORD has given us encouragement. There have been five baptisms, four men and one woman; and there are still interesting candidates. One of the men was *such* a character! and to see him now, sitting at the feet of JESUS, clothed, and in his right mind, is an evidence of what the power of GOD can do.

The woman was a most devoted worshipper of Buddha for over twenty years, and was a strictly moral devotee. She gets her living by washing; and wherever she went always had her string of beads in her hands, muttering her prayers as she walked along. After being here she had a dream, in which she saw me beautifully dressed, whilst she was in rags, and *so* dirty. On inquiring into the reason of it, she found it was because I worshipped the true GOD, and she a false one. Since then she has come regularly, and is now as zealous for the LORD JESUS as she used to be for Buddha. She testifies how much happier she is now than she was then. Both Mr. Riley and myself feel that if it were only in these two, we have been rewarded for coming thus far.

There is another very interesting case of a butcher's wife. She was converted some time ago, but her old mother-in-law is in a dreadful rage with her for ever daring to think of the "foreigners' GOD," as she says. However, the young woman is very bright, comes regularly, and feels sure the LORD will open up the way for her to be baptised. For a daughter-in-law to do anything in opposition to her mother-in-law is counted a great crime in China. We shall be glad of your prayers for her.

There are some other interesting cases. We know the LORD will, and does, take care of HIS own. Mr. Riley, sinee coming here, has taken in opium-smokers, and helped them to give up the baneful drug. Just now there are four men and a woman in the house under treatment. We find it very helpful to their understanding of the Gospel. Each one is generally with us three or four weeks while being cured. During that time they are daily hearing the Truth, which thus they are sure to understand.

A good part of the hot weather is past, and we are all pretty well in health. One finds the hot weather very trying; although *here* we are cool compared with other places. Two evenings ago there was such a storm! For half-an-hour the thunder, wind, and rain were fearful. Houses and trees were blown down, and there was quite a devastation of property. Now it is very cool.

Shen-si Province.

TROUBLOUS TIMES AT SI-GAN FU, THE PROVINCIAL CAPITAL.

FROM DR. WILLIAM WILSON.

SI-GAN, *July 31st*, 1883.—Reaching here after our toilsome walk of 350 miles, we have been rejoicing in so comfortably settling into our house, and looking forward to active work in this great capital, which has been long prayed for, and for which Mr. King has worked well for some years against repeated opposition. But now our hopes are frustrated, and there seems no likelihood of our being permitted to remain beyond a few days, or weeks at the outside; in fact, some of us at least will be busy to-morrow packing up things which have been unpacked little more than a fortnight.

This house is in the very heart of the city, not a 100 yards from the central bell tower. It was taken by Mr. King about six months ago. There he had lived and worked till he came down to Han-chung Fu, a few weeks before my arrival there. It was felt that to have a lady in the party here would be a real advantage, as the Chinese cannot understand a single man or men renting, what to them is a large house; but if there are ladies in the question, they believe it is simply a home, and not some secret factory of arms, or any other suspicious place.

Accordingly it was arranged that Mr. and Mrs. Easton, Mr. King, and I should come here. But we soon felt it necessary to hire a second house, either in an open wooded part of the city, or so close to the city wall as to make it quite easy for the ladies to walk outside the city. Living here they could not go out, except in very jolting, springless carts; and even that attracts too much attention, as a foreign lady is such a novelty, that it would render it impossible, excepting at rare intervals, to get the advantages of country air, etc.

Within a week of getting here we succeeded in renting a suitable house near the wall of the city, and set to work to have it cleaned up and made habitable. Of course we were going to keep on this house as well, for preaching and medical work, and very likely Mr. King and I would have lived here. The landlord of this new house is not a native of the place, but comes from the FUH-KIEN province, so he has seen a good deal of foreigners, and was quite willing to let to us; whereas most landlords

stop short at once on hearing who the house is for. Two or three days got the house so far ready that we purposed going in next day; but in the meantime the landlord had been visited by a number of people, who put great pressure on him not to let the house to us. Next, the official guardian of the district put pressure on him, as he had received a signed petition from a large number of the literati and respectable inhabitants of that quarter. For a while the landlord kept to his purpose, but they made it so hot for him, summoning him to a meeting of the respectabilities of the district, that he became afraid of standing alone on our side against a whole district wanting to have the foreigners out. I am only surprised he stood by us so long. Next morning he returned the £6 deposit money, and thus ended all our hopes of that house.

Our next fear was whether the people in this district would put similar pressure on our present landlord. This would be no new thing, as already he has been commanded several times to get the foreigner out. (That was before we came here, while Mr. King was here alone.) So far he has always stood firm, and said we were most well-disposed tenants, spending all our time in seeking the good of the people.

The municipal arrangements of a Chinese city are rather elaborate. Besides all the higher officials, there is a kind of guardian to each district, and associated with each of these are a couple of literati. These three officials in each district are responsible for the peace of their district. Well, soon after losing the other house we heard our landlord was summoned to a meeting of *all* the districts, and he was commanded to see that we were out of *this* house in three days.

You might naturally say, "Why not go to a high official, and lay the case before him?" But this is useless in China, because they would talk to you most blandly, and say they themselves rejoiced in our being in this city, and would do all in their power for us; but the people beneath them could not be kept within bounds, and would create a disturbance, and so on, and so they can do nothing.

In this case, as in most cases in China, the opposition which the mission cause meets with is a purely national affair, and very little dependent on religious grounds. It is certainly not being persecuted for righteousness' sake, but for nationality's sake. Mr. King has done all he could to get a permanent entrance into Si-gan. He has rented four or five houses here at different times. Sometimes he has been ordered to leave, at others he has made himself scarce for a while, so as to let any trouble caused by the literati die down, and now he had great hopes that the time of settled work had come.

ONE OF THE LITERATI AND A ROADSIDE HAWKER.

As regards my work, it makes very little difference, for my work is as yet exclusively that of learning the language, and that can be done in an inn as well as anywhere else. Living in an inn is very often done for months, and even a year or two, on entering a new city. You can have your own rooms, and have all your things about you, and yet be as quiet and private as in your own house; and create very little hostility or apprehension in the minds of the people.

August 1st.—"Bank Holiday" at home. Our prospects are by no means improving. The Si-gan-ites seem bent on giving us a long holiday as regards our services here. Our first news this morning was that last night another meeting was held, composed of all the official literati of all the districts in the city, and a few outside districts. As usual, they avoid all negotiations with the foreigners; and seek to attain the same object by putting pressure on our landlord. They commence by blaming him for his want of patriotism in harbouring foreigners, and then proceed to threaten to ruin his trade, and damage his reputation, both of which they have plenty of means of effecting. These literati seem to be the real powers in a Chinese city, as they are the local nobility and aristocracy; and they are very powerful, because of holding most of the property in their hands.

Being thus intimately connected with the place they come to have great power over the mandarins; for the mandarins are always chosen from another province, so as to avoid bias, and only hold office in one place for a few years—three to six years—when they are appointed to another city. Having no financial stake in the city and its property, and being strangers, it is easy to see that their great object must be to keep on good terms with the literati, who are powerful resident nobility.

Then again, just as the literati have so much power over those who are above them (politically), so they have great power over all the people below them. In most of these disturbances the beginning of it is in the determination of these literati not to have foreigners in their city; the next step is to bring about their purposes through the means of the common people, who, as a rule, if left to themselves, have very little objection to the foreigner, for it is with them chiefly that we come into contact. Many about here are in themselves very friendly. This is especially so where there has been medical work, and many may have received benefit and kindness. The literati influence these people by suddenly posting printed placards all about the city, telling all manner of falsehoods about foreigners and their purpose in coming here. At the same time they threaten

the landlord, and abuse him in every way; threatening to have his house pulled down, or the doors pasted up, and no one allowed to rent it. At the same time they influence the mandarins, and if you then go and see a mandarin, and ask for fair play, he lays the blame on the common people, who, he says, are exceptionally bad and difficult to control, so that he really can't do anything.

You will see that with all this underhand kind of work it is impossible almost to really know who are at the bottom of an agitation; and equally impossible to come to terms with your opposers, as they always keep out of sight.

The district guardian of the peace (Shang-yoh) called this morning, or rather came here after being sent for more than once. He had been up yesterday before the literati, as the three days of grace which they had given us had expired. He himself is a simple sort of man, and confessed he had nothing against us, but is evidently at the mercy of the literati. He asked Mr. King to mention a date on which we would promise to leave. Mr. King told him that two of our party, Mr. and Mrs. Easton, would be leaving in a few days; but that he could not leave for a while, as he had a lot of furniture, etc., of which he would have to dispose. He mentioned two months, and we shall see what the literati say to that. The landlord has no expectation that they will listen to it, but will insist on our speedy departure.

ALTERNATIVE PLANS.

As regards Mr. King and myself, there are two alternatives, either we shall go to an inn and take our luggage with us, or we may probably leave all our things under the care of a Christian native, as we have the promise of a small house which the owner would let to a native. We could go to Lao-ho-k'eo, as some one ought to go there soon, as a lot of boxes are waiting there, comprising amongst them all my medical stores, rectified spirit, etc., and other stores. Had we been able to stay here, one of our party would have had to go and bring these things up to Si-gan; and as they were all ordered before I had any expectation of being in a place necessitating carriage of goods by mules, the boxes will be too large, and will want cutting up into cases of suitable size and weight for mules. But if we cannot safely come back here for a long time, we should probably take them up to Han-chung by boat.

POSTAL DIFFICULTIES.

We expect a man up here in a week from Han-chung, where he went from here to bring up letters. I hope we shall not have to leave till they arrive. I think there will be two or three mails, which I shall devour with avidity, as of course I have had only two mails during the last nearly five months' travelling. Nor shall I receive any more, I fear, for awhile; as we had ordered about two months ago letters for any of us to be sent in future direct to Si-gan, so they will just begin arriving as we leave. They hardly ever fail in reaching the end of their journey—it is only a question of time. I had a letter yesterday from my aunt, Miss Wilson, but as there is no regular post between Han-chung and Si-gan it had been committed to the care of a chair-bearer. She mentioned that four letters were waiting for me from home, but would not risk them by such an uncertain postman. It seems so strange to think so little of sending a native servant down 250 miles for letters, etc. The man thinks nothing of it either. It takes a week each way, and costs I suppose 3s. or 4s. each way. This is by a short cut which, by going a more mountainous but straighter route, saves 100 miles.

A report is being circulated among the people that my ominous-looking medical boxes contain gunpowder!

Monday, August 6th.—The first exodus, consisting of Mr. and Mrs. Easton, has just taken place. Mr. King has gone to see them safe outside the city, and will report what kind of a departure they have had as regards the crowds in the streets.

Twenty-four days ago we entered the city, little thinking that so soon we should be compelled to retrace our steps and trudge back this 350 miles, which we travelled so hopefully before.

The post leaves this evening. The fact that some have gone already, will tend to satisfy the people, and though there seems no chance of their allowing us to remain, we can wait on a few days, and receive letters.

LATER LETTER, DATED AUGUST 17th, 1883.

(Also from Dr. Wilson.)

Inn outside the City Wall.—Each successive phase of trouble and opposition through which we have been passing during the last few weeks, while very disappointing, had not left us without a measure of hopefulness. We hoped, as we left the city four days ago, that the opposition would cease, and that our goods would remain safe in the inn. This hope has turned out too bright, and the fact that I am now writing from Si-gan, instead of being quietly ensconced among the mountains, means that we have had suddenly to return to look after our jeopardised property.

NEW TROUBLES.

Within twenty-four hours of our departure it was turned out into the street, the landlord of the inn punished for harbouring foreigners, and his inn door sealed up with a great official placard, forbidding it to be used as an inn. My letter written when forty miles away from Si-gan Fu, on the way through the mountains, mentioned the circumstances which first compelled us to leave our house in the centre of the city, and seek refuge with our things in an inn within the walls; and then, after four days, to leave the city altogether; temporarily storing our things in the inn, under our servants' care. When it came to threatening the landlord with imprisonment and punishment, we could stay no longer. As the literati had never ventured to injure either us or our servants, or property, we thought there was very little likelihood they would do anything when their main purpose was accomplished in the foreigners having left the city. The servants, and also the innkeeper, were confident that all would be safe. In fact, this step our servant had urged for some time, as the wisest to take.

JOURNEY TO THE COUNTRY.

Early on Monday, August 13th, we left in a cart to go two days' journey, which brings us to the end of the plain and the foot of the mountain, and there remain at least four days, thus giving time for our servant to return to the city and ascertain how matters were, and bring us word, bringing at the same time the first of the series of mails which we were expecting direct from Han-kow.

I felt sad at leaving the city, knowing all the time it was simply because the literati had determined to get rid of foreigners, and that the great mass of the people, as in every other Chinese town, if left to themselves, have no objection to the foreigner's presence.

Our two days' journey was very beautiful, contrasting

greatly with the country through which the more common route runs. This route being much nearer the mountains, there was far more vegetation. Fine large trees everywhere abounded as at home, and one felt that if Si-gan were to become one's home, it would not, after all, be such a dreary place to live in, a few miles' ride bringing you amidst lovely farmsteads and wooded lanes.

I cannot stay now to describe such scenes, suffice it to say that the chief crops seemed to be Indian corn, hemp, melons, peaches, cotton, and rice. Peaches were ten and fifteen for a penny. We only went about twenty miles the first day, and then turned into an inn, of which you would sooner read the description than share the hospitality. The inns on this route are very poor, as mandarins never travel this road; in fact, ninety-nine hundredths of the people travelling by it are coolies, carrying huge burdens of cotton. In all these inns you would ask in vain for a private room.

COUNTRY TRAVEL IN NORTH CHINA.

The inn is just like a barn with thatched roof, mud walls and floor, and few, if any, windows. At one end is a row of bowls fitted into a flue, in which wood is the fuel. These are for boiling rice, etc., in. At the other end of the room is a huge k'ang, or bed-stove, stretching across the whole width of the room. On this straw mats are spread, and here all the guests sleep; so that you have coolies for your bedfellows, and as likely as not an opium-smoker.

The night was hot, and the mosquitoes very annoying, so we slept in the open air. I occupied the bottom of the cart, which makes a capital bed; you would almost think you are in a four-post bed, as you have the awning over you, which they always use to protect the horse from the sun. Often the most comfortable and simple bed you can desire is just to spread a straw mat on the dry, sandy ground of the large courtyard, and sleep there.

On Tuesday, August 14th, we continued our journey, reaching Chung-nan, where we had thought of staying; but being a busy place, where the news of our retreat from Si-gan would be sure to be a common topic of conversation, we decided to go another day's journey, when, by getting to the mountains, it would not be so oppressively hot as on the plain. We accordingly left the cart, and hired another coolie; and sending back our servant to Si-gan as arranged, set out on our walk.

One of our coolies was, unfortunately, an opium-smoker, and was therefore slow, and used to lag behind rather; so that, after keeping him in sight half the way, we were not much alarmed to lose sight of him, fully expecting he would overtake us at our next resting-place. However, as he did not make his appearance, we began to be suspicious, and sent back one of the coolies to look him up, while we went on a few miles, to see if by any chance he had got ahead of us by some short cut.

Both searches proved unavailing, so we sent again some seven or eight miles ahead to the place where we had purposed spending the night. Happily, there was no silver in his packages, which consisted of our two beds and rugs, of the value, perhaps, of £2 in all. These we have evidently seen for the last time.

Soon after he had gone on his second search, we were alarmed at seeing, through the inn door, where we were resting, the servant whom in the morning we had sent back to Si-gan. He was hurrying on at an un-Chinese speed, which implied some bad news. He had gone about twenty miles back towards Si-gan, when he met a young tailor (whom Mr. King had been employing in the inn just before we left) sent post-haste in a cart by the servant left in charge of our boxes. He had travelled all night.

The news he brought was that on Tuesday (the day after our departure) the literati had come to the inn, and finding our goods still there, ordered the landlord to put them out, and actually had him up before the petty authorities, and had him beaten across the face, and threatened to be put in prison. This so far terrified the man that he told our servant he must take them out at once; so all our things were unceremoniously, but happily not roughly, put out in the street. The boxes were hardly out before the literati had the street door of the inn sealed up and a large placard posted right across the door, stating that the inn was closed, and no guests could be received.

The servant at once set about to find an inn. The only thing to do now, was to take one more downward step, and seek an inn *outside* the city wall in the suburbs. This he succeeded in doing, and had all the things conveyed there. This was, however, subsequent to the messenger being despatched, so that all we knew and had to speculate

upon for the next forty hours was that all our things had been turned out into the street.

It was six o'clock p.m. on Wednesday when we heard this discouraging news; and our first impulse, of course, was to hurry back at once, but this could not be done. Our coolies had been about 40 miles already, and we could not hire a cart or mule, nor would it do to separate ourselves from our possessions again. If any injury to the things at Si-gan was intended, it would have been already done. So we reluctantly determined to stay the night, and coiled ourselves upon the k'ang for sleep, but the mosquitoes rendered this impossible, and after two-thirds of the night had been spent with the mosquitoes, the people adopted the only efficacious remedy of stifling them away with smoke. A fire of brushwood and leaves was made on the floor, the smoke of which was of course very painful to the eyes, but that seemed the lesser of two evils.

RETURN TO SI-GAN.

Before sunrise we set off, and by about nine a.m. we reached Chung-nan, where we could hire a cart. In this we stowed our baggage, and, travelling night and day, we at length reached Si-gan about noon to-day, Friday, August 17th. On the way we had stayed three times to rest and feed the horse, and to sleep ourselves if we could —once for a couple of hours during the heat of yesterday afternoon, and twice during the night, when we were able to throw ourselves down on a straw-matting spread out in the yard. It was full moon, so that we had not any difficulty in travelling from darkness.

Reaching Si-gan, we sent on the men to find out where our things were. (Having casually heard, in an inn at Chung-nan, that they were in an inn in the west suburb, this information was a great relief, and one felt sure then they had not been rifled.) And now here we are in this inn, and our things are all safe, for which we are very thankful. However, the literati have been threatening this innkeeper, and he might have good reason to fear, for their threats have been no empty words in the other two cases. The landlord of the last inn had been beaten, and his inn sealed up, and the landlord of our previous house is now in prison, and his house sealed up.

From beginning to end not one single word has been spoken to us. In our absence the servant went to the hien mandarin, when the literati came telling the landlord to turn our things out, and acted very wisely and courageously, merely saying that his masters could not be here for some days, so if they turned the things out of the inn the only thing left was for him to bring them all over to the ya-men (mandarin's official residence) to be under his protection. For the first time in this matter has an appeal to the authorities had any fruit. In this case he sent a messenger to assure the landlord he would not be molested, and that we were not to be molested.

While I have been writing this, Mr. King has been at the ya-men, and when he returns we shall know how long the mandarin makes this concession for. If it is only till we can clear out bag and baggage, the serious problem presents itself which has been before us constantly the last few days—Where are we to go?

To go to Han-chung would be a very unwise policy, as everything must be done to avoid increasing any tendency there may be in Han-chung to repeat what they have seen done in the capital. This would be ten times worse than all the disappointment about this place; for there there is a flourishing native church to suffer, and here at present there is nothing. We long to know how things are at Han-chung, and yet in any case more than two weeks must elapse before we can know. The Eastons, if all were well, ought to arrive there to-day, but if they wrote at once we could hardly hear for ten days.

INTERVIEW WITH THE MANDARIN.

6 p.m.—Mr. King has just returned from seeing the mandarin. It is one of the principles of the CHINA INLAND MISSION to appeal as little as possible to Chinese authorities, and any appeal to mandarins is to partake of the character of a "friendly representation."

Mr. King's request, accordingly, was that we might be permitted to remain unmolested in an inn, and, if possible, *inside* the city. After a delay, and several excuses, they sent out for Mr. King's servant, and twice spoke to him, asking what was the nature of Mr. King's communication. At length Mr. King gained access to the mandarin, and they spoke for some time. As regards granting permission to live in an inn in the city, he would have nothing to do with it; the opposition, he said, was a popular one, and, as they always say, "the people are very bad in this city, and cannot be governed;" and as to the hope of teaching them to be good (referring to missionary effort) he assured him it was really useless. The upshot of it was that he urged us to leave the city without any delay. To this Mr. King replied that it was impossible to leave and take away all our things for some days, and requested that for the present, therefore, he would give official injunctions that we were to be allowed to remain these few days unmolested, and to assure the landlord that he should not suffer. This, therefore, is the utmost grace that Si-gan will grant to us.

Gan-hwuy Province.

From Miss Mary Evans, of Gan-k'ing, dated October 13th, 1883.

I HAVE been very busy for the last two months, and I praise the LORD for it. I never was happier in my life. Plenty of work, and a measure of health and strength to do it, are a great cause of thankfulness. The LORD is so good—ever faithful. I often think of the words Mr. Taylor so often used to say, "that we can *depend* on the LORD'S faithfulness." Yes—HE never changes; Praise HIS holy name for ever.

Miss Hughes and Miss Goodman left us on September 7th, *en route* for Shanghai, intending to visit several of the out-stations on their way. When Miss Hughes went away, she gave the school into my charge, and I trembled at the idea of having twenty girls to look after; but my fear soon left me, when I remembered the LORD'S precious words, "I will never leave thee," "Fear not." The dear old Bible is full of such passages.

I was very much struck the other day, while studying GOD'S Word, at the number of times "Fear not" occurred in the Bible. I often think how foolish and wrong it is of me to fear, when I have the living Almighty GOD to help me, and HE has been a very present help to me, especially during these last few weeks, when I have been almost alone. For the first fortnight that our sisters were away Miss Williams was very poorly, and kept her bed most of the time. I am thankful to say that she is much better now, and is able to help me in the housekeeping.

Last week we had the joy of witnessing a baptism here. The old beggar was baptised. It is the first I have seen here, and it gave me great joy. It took place at 2.30 p.m. I took all the girls down, and several of them seemed very much impressed; indeed, it was a very solemn meeting.

On Sunday Mr. Tomalin preached a very powerful sermon. The text was taken from Acts xxvi., 8th verse. There was a very good congregation, and I don't think I have seen a more attentive one. Towards the end of the sermon we could have heard a pin drop; every one seemed as if they were rooted to their seats, and dared not move. Mr. Tomalin spoke so solemnly at the end, and so plainly, that all the girls and women present could not help understanding him. I felt very much moved when I thought of all those present who had the Gospel preached to them in such simple words. Oh, how dreadful it will be for them if they reject CHRIST!

We had several women with us after the meeting, some of those who had been present at the service, and others who had come in afterwards; so we went over the sermon again, as I wanted to see how much they understood. I was quite delighted to find that they had understood nearly all. My heart was so full that I could have gone on speaking to them for two hours, for the LORD was with me; I had only to open my mouth and deliver the message as it came straight from the MASTER.

After dinner we had another group, but they were not so encouraging; a few listened, the others were careless and indifferent. After I had done with them, I heard the children repeat their verses and hymns; then went out to call the children in to our Sunday-school, taking five of our own little girls with me. A good number came, and we had a very good time, the LORD helping me to speak freely for Him. How can I praise Him enough for all His goodness and loving-kindness? The school lasted until about 5.30 p.m., and then we came home to tea.

After tea I had all the children in my room, and we had a very precious time of singing, reading, and prayer. Then all the children retired, and we had our English service, which was very refreshing. I am so delighted to be able to do something for my LORD, who has done so much for me.

Yesterday Mrs. Tomalin and I went out visiting. We were invited to see a mandarin's wife. They received us very kindly, and after a little conversation, we had the opportunity of witnessing for the MASTER. Pray that the seed, sown in weakness, may bring forth much fruit. When Miss Hughes returns, we hope to resume our village work. The weather is delightful just now to go out to the villages.

Pray for me, that I may be very much used of my MASTER to win many precious souls for His kingdom.

Further Baptisms at Ku-cheng-tsih.

MANY of our friends have been interested in the accounts of the conversion of the Chinese soldier, Chen Loh-ts'üen, given in the last volume of CHINA'S MILLIONS by Mr. Tomalin and Mr. Parrott. To them, the following account of the visit of Mr. Cooper, and of the further baptism of fifteen converts, will be of interest, and will lead to thanksgiving and praise. May the LORD work by His HOLY SPIRIT more mightily than ever, convincing many of their sin, and leading them to rest by faith in CHRIST as a SAVIOUR.

FROM MR. WILLIAM COOPER, OF GAN-K'ING.

TUESDAY, *October 16th*, 1883.—Reached Ku-cheng-tsih, and met with a very hearty reception from the warm-hearted Christians there, amongst whom I spent the next fifteen days very happily.

A BRIGHT LITTLE DISCIPLE.

From among the inquirers we accepted twelve candidates for baptism, some of them having already passed through much persecution for attending the services. One of them, a bright little fellow of fourteen years, had been driven away from the meetings by his grandfather, who sent him off up the hills with the buffaloes. He would say—"Never mind; I'll worship GOD on the hillside;" and off he ran with the buffaloes, singing "JESUS loves me, *this I know*," and he has been seen kneeling down in some lonely place on the hills praying to GOD.

He was not present at the meeting when we examined the candidates, but came in at the close. I was told that he was the boy who had endured much persecution, and wanted to be baptised. At first I feared that to baptise him against his parents' wishes might entail more severe hardships upon him. So I said, "What can we do? If his parents are not willing, is it right for us to baptise him?" Poor little fellow, when he heard that, he thought I would not accept him, and burst out crying so bitterly. I tried to cheer him; and Chen Loh-ts'üen went and asked his father whether he would allow his son to confess CHRIST. The father (although an unbeliever) said he did not care. He could do as he pleased.

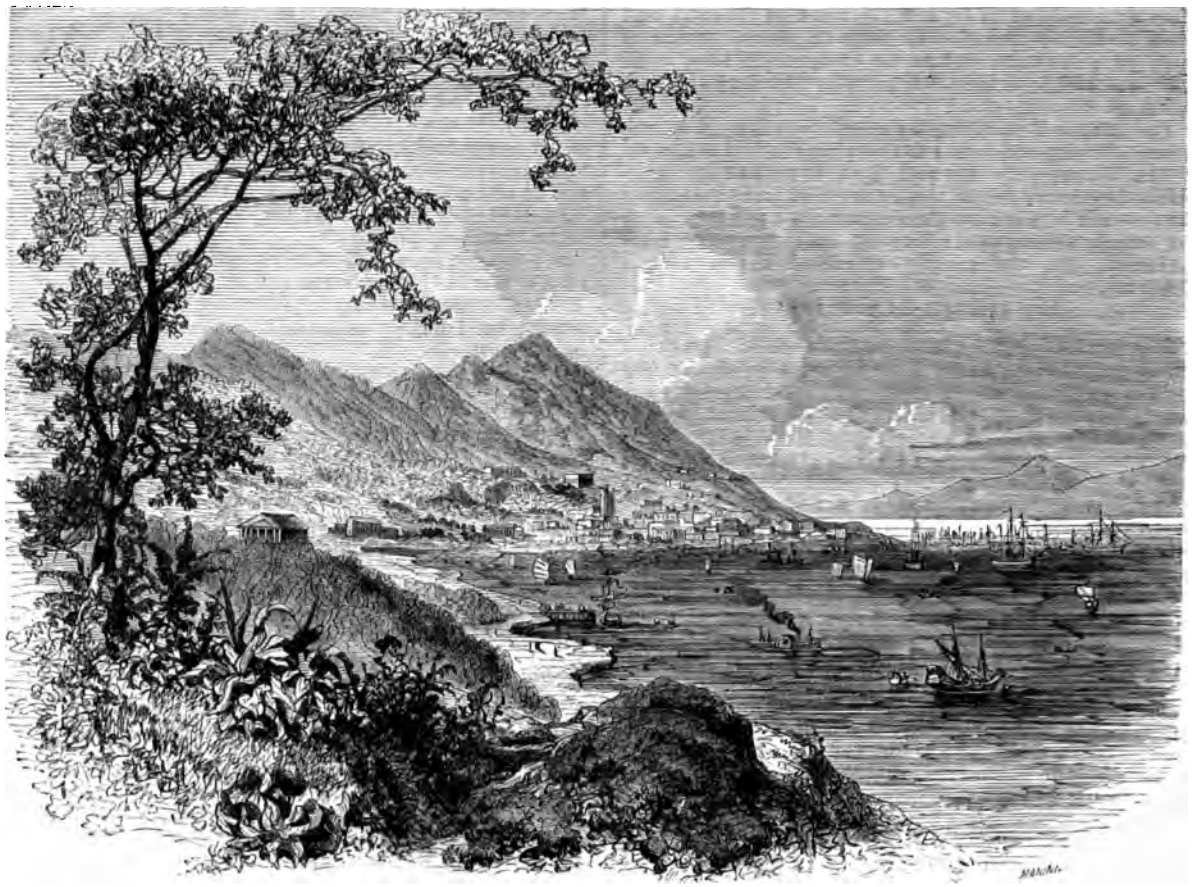
JESUS IN MY HEART.

So we examined him, and found his knowledge very practical. For instance, in asking him where the LORD JESUS was, he said, "*In my heart;*" and in speaking of Him he always called Him "*My* LORD" and "*My* SAVIOUR." Truly, out of the mouth of babes and sucklings GOD hath ordained praise.

A few days afterwards, the old grandfather sent for me to go and see him, as he was ill in bed, and wanted some medicine. All his antipathy seemed to have vanished, and we urged him to trust in the LORD JESUS for himself. He is very deaf, and it is only by shouting loudly in his ears that he can be made to understand. May the LORD have mercy on this old persecutor, and save him even at the eleventh hour.

October 20th.—To-day we held a meeting at Yu-yung-t'en, the village where most of the converts reside, and afterwards went up the hillside and baptised the twelve believers in the small stream, while about twenty Christians stood on the banks, singing the Doxology over and over again. It would be difficult to name the tune they were singing, but they were evidently singing with all their heart, and "making a joyful noise unto the LORD;" and surely such offering of praise is acceptable to GOD.

The next day, Sunday, was very wet, and many of the women could not come to the services, as the roads are very bad. But notwithstanding these drawbacks, we had



HONG-KONG.

a very precious day, and twenty-seven sat down at the LORD'S table to remember His death.

What a change has come over this people! As they say, on wet days like that they would formerly have spent the day in gambling, card-playing, and drinking: now they delight in the law of GOD, and follow after holiness and purity of heart and life. GOD be praised!

NEW CONVERTS.

October 25th.—To-day I went by invitation to a house in the country to see the family idols destroyed, as a token of repentance toward GOD and faith in our LORD JESUS CHRIST. This family had attended the services two years ago, and the eldest daughter believed the Gospel at that time, but in the time of persecution and trial, her mother still clung to the idols. When her husband was sick, in the early part of this year, she spent a good sum of money in incense, paper, etc., all which failed to save her husband's life. After his death she erected a tablet to his memory, which was, of course, worshipped with the idols. She had no sons, but two daughters, who, together with their husbands, live with her, contrary to the general custom in China. The eldest daughter refused to worship either the idols or the tablet, and although not able to attend the services, did not cease to pray for her mother's conversion.

We questioned the mother as to her motives, etc., and had prayer with her, after which she removed every trace of idolatry, and made a fire thereof at the front door. The god of riches, god of war, goddess of mercy, and her husband's tablet were all consumed in the flames; while five of us who were present sang the Doxology, and prayed that the time might soon come when the promise, "The idols He shall *utterly* abolish," shall be fulfilled.

This family have promised to attend the meetings now, and on our next visit will (D.V.) be baptised. We thought it best to defer them for a few months, till they have been tested by the persecution which their present action will doubtless entail. May the LORD JESUS, the good SHEPHERD, protect and keep each of these dear lambs of His fold.

A NEW OUT-STATION.

October 31st.—Left Ku-cheng-tsih for T'en-ts'ang with Mr. Wu, who, a fortnight before, had come over to invite us to his house, forty-five *li* distant, as his sons and some friends wished to be baptised.

This man is a small farmer, who formerly lived at Ku-ch'eng-tsih, and was baptised there last June. This is a very busy season with the farmers, but Mr. Wu was willing to wait fifteen days for us to go to his house, as he considered the time thus spent in studying GOD'S Word as clear gain.

Our parting from the Ku-ch'eng-tsih Christians was very trying. They were up long before daylight, cooking the rice, as they determined to spread an abundant repast for us before leaving. After breakfast and prayers, we proposed to take our leave of them; but the majority of

them accompanied us for some distance on the road, and when we finally prevailed on them to return, several of them were in tears; and as we disappeared from their view we could hear them still singing, "Praise GOD from whom *all* blessings flow."

The road to T'en-ts'ang lay over a very barren mountainous district, and it was dark ere we reached the house of Mr. Wu, very hungry and tired, as we had not been able to buy even a cup of tea, or any food on the way, and the distance was greater than expected—as is very often the case in these parts, where the roads have not been measured, but are roughly estimated to be certain distances.

THE CHURCH IN THE HOUSE.

Any one entering the house of this good brother could not be mistaken as to the GOD he worshipped. At the head of the room, where idols and ancestral tablets are generally placed, or a scroll to the worship of heaven, earth, royalty, relations, and scholars, there hangs a copy of the ten commandments; while the two side walls are freely covered with sheet tracts, almanacks, etc. Copies of the New Testament, hymn-books, and other Christian books are to be seen lying on the side table, which are now supplemented by a complete copy of the Old Testament, "The Pilgrim's Progress," "Food for the Soul," and a fresh supply of tracts which he has purchased from us at Ku-ch'eng-tsih.

While we were resting and having a chat with one of the neighbours, who had come in to see us, our host was busy preparing the evening meal, which was very welcome to us when it came, although our brother made many apologies for what he considered a lack of provisions, as being a country place he could not buy anything; after supper we had family worship, and retired to rest, Mr. Wu insisting on the native helper and myself sleeping on his bed, while he made a bed on the mud floor for himself and the coolies.

Next day we examined his three sons, the eldest aged thirty-four, and the youngest seventeen, and found them to be bright intelligent Christians. One of them had been a believer for more than two years, but had hitherto had no opportunity of confessing CHRIST by baptism.

We baptised these three brothers in a small stream close by, to the astonishment of some neighbours, who stood on the banks and asked whatever could induce them to go into the cold river on a November day. They were not at all backward in answering these questions; and expressed their desires that these friends would do the same at no very distant date.

We may now praise GOD for another *out-station* opened, as Mr. Wu has a service every LORD'S Day in his house. There are two more inquirers there, who attend when at home; but I did not meet with them as they were away on business.

ENTERED INTO REST.

On our arrival at T'en-ts'ang we heard of the death of a man named Wang, who had been a believer and student of the Scriptures for over three years. He was paralysed, and unable to walk; but hearing that Mr. Wu had gone to Ku-ch'eng-tsih to invite us to his house, he made arrangements with two men to carry him to the river when we came, that he might be baptised.

This man had never seen a foreigner, but heard the Gospel from Ch'eng Loh-tsuen and believed it. He sent for Mr. Tomalin when he was at Ku-ch'eng-tsih, but Mr. Tomalin had not time to go.

When he was dying he told his wife that she was not to worship his dead body, burn incense or paper, or perform any idolatrous rites; but that she was to invite the sons of Mr. Wu to come and bury him, which they did. When we got there he had been dead seven days, and although unbaptised by water, was, we trust, baptised by GOD'S HOLY SPIRIT. His name is not written in any church record on earth, but if it is written in the LAMB'S Book of Life, we shall meet him in glory, and together sing the praises of our REDEEMER.

Inland Residence.

THE following article by Mrs. T. Richard, of the Baptist Mission, at T'ai-yuen Fu, appeared in *Woman's Work in China*, a magazine published in Shanghai. We reproduce it, believing it will interest not a few of our readers, as it bears on questions which meet us at every turn in our work in all the more inland provinces of China.

FROM time to time subjects have been suggested on which information from this place would be acceptable for woman's work. I propose to take a few of these occasionally.

A few paragraphs regarding our manner of life and work here will cover the four following subjects:—

"Advantages or disadvantages of wearing native dress."

"Cost of living as the Chinese do."

"Whether in this inland station we find people more willing to listen than on the coast."

"Whether we are able or not to secure a comfortable living."

COMFORT.

I have put them in the order in which they were sent, but I shall take the last first. It might be disposed of with one remark, viz., that a missionary does not make the question of *comfort* a desideratum in choosing his place of service. The thought of making themselves comfortable never entered the minds of Carey, Judson, or Livingstone, or they would never have accomplished what they did; not to mention Paul and the other Apostles, or our blessed LORD HIMSELF, who left all HIS glory behind, and cheerfully came on the errand of our salvation, though HE knew that many a time HE would not have "where to lay His head."

But as exaggerated notions as to the hardships of our life here have got abroad, it may be as well to give an idea of it. Those who see only the poorer classes of the Chinese are apt to pity us very much. As a rule, missionaries rent good houses such as the gentry occupy, but furnish them much more plainly than they do. Most of us, feeling we are here only on sufferance, have not made any alterations, but retain the stone floor, paper windows and k'ang beds used by the natives, and find ourselves none the worse. In winter we put down a matting on the floor. We have a little glass in our windows, but not so

much as many of the natives have. Some of us use the heated "*k'ang*" in winter, others prefer to keep it cold, while others take a middle course, and put a thick board over the heated "*k'ang*," under the bedding. We all have foreign stoves in our sitting-rooms, which are much appreciated by the Chinese. Most of us find the native range quite sufficient for cooking purposes. This brings us to the food we use.

FOOD.

We find that with the addition of a very few foreign stores we can live very well on what is to be bought here. One family indeed brought no stores, and yet got on very comfortably. House-keeping is a very simple thing here, and occupies very little of our time. The Chinese are born good cooks. Just a few hints are needed to make them prepare our food more *plainly* than they would otherwise be inclined to do. Those who have been to a proper Chinese feast know what it is, and would not like to be present at one oftener than once a month or so, as dyspepsia would soon follow. We use knives, forks, and spoons generally; but chopsticks, when we find them more handy for some dishes. Our bachelor brethren scarcely use anything but chopsticks. We all learn to handle these easily, so as to feel at home when visiting, or when invited to a feast. We have a far greater variety of vegetables and fruit than I was ever accustomed to in Scotland. Beef, mutton, fowls, hares, and pheasants are all very good, and everything is very cheap, so that the cost of our food altogether is almost ridiculously small.

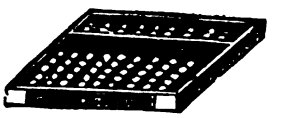
NATIVE COSTUME.

Of course we dress in native fashion. So far from the coast, and having no other foreigners here, it would be the height of folly to do anything else. Whether it be cheaper or not I have not calculated. Considering the carriage of foreign materials, I should think it much cheaper. But what is of far more importance, it is a saving of time. If I and my little girls dressed in foreign fashion I should have very little time left for mission work.

A LADY'S JACKET.

As it is, I can easily secure four or five hours a-day for mission work. My sewing woman knows far better than I do what is best for each season, as it comes round; and is far more economical than I could be in cutting out material. She has learned to use my little machine, which expedites her work. She makes all that my little girls wear, also my husband's and my own ordinary dress, and my shoes and caps. My husband's and my own best dresses we buy ready-made. We need never be afraid of the dress being a bad fit, or of its going soon out of fashion. That surely is an advantage. We have only to suit our taste in colour and material. The making of the under-flannels, which we all wear, and the stocking darning generally falls to me; but I reserve my sewing to the time when one reads aloud, so that I may the less grudge the time spent on it. My woman, the first year I had her, learned to darn beautifully, but now there are so many to sew for she has no time for that. I need hardly say we find the native dress infinitely better suited to the climate than the foreign, being much lighter in summer and warmer in winter.

In the above paragraphs I have almost answered the question about the advantage of living as the Chinese do. Both as regards house and dress, the nearer we can approach to the natives the better. It makes us feel at home when living with them, and, what is of more consequence, it makes them feel at home and friendly with us. Were we living in foreign style, they might, out of curiosity, come to visit us once, but would not probably come again. For one thing they would not know how we were treating them, whether with respect or the reverse, as they cannot tell in a room arranged in foreign fashion, which is the place of honour. Then if they were presented with tea and cake in foreign style they would feel most awkward, as *we* should do if on visiting them we could not handle the native tea-cup and chopsticks properly. It is a very different thing where there are many foreigners, as at the ports, but were we to keep foreign style here it would be put down to our despising their way of life as not good enough for us. Living as they do, I believe we come to understand them and sympathise with them more fully than we possibly could do the other way, and certainly we can the better be an example to them in all things.



CHINESE ABACUS.

A *mixture* of styles in dress, however, should be avoided, as that is very ridiculous in the eyes of the Chinese. As much so as some Japanese appeared to us, retaining the long loose dress and yet wearing the English hat and boots, and carrying the indispensable cane.

OUR WORK.

Above I said, "it makes us feel at home when living with them." This brings us to speak of our work. Here, as elsewhere, we seem to make little headway in the city itself. True, the officials and gentry as well as the poorer classes are very friendly, visiting and exchanging presents. Just this very day (January 18th) the provincial judge sent us a valuable present. But we want more than the friendship and goodwill of these dear people; we long that they may become fellow-citizens with the saints, and members with us of the household of God. They listen very respectfully to what we say on religion and give their assent, but there most frequently it ends. A few, very few as yet, are so far interested as to learn prayers and hymns and attend worship. Two among the officials and literati who attended Mr. Richard's lectures went the length of composing each a hymn of praise to GOD for HIS goodness and His wonderful works. One dear old lady of about sixty years and an invalid, has learned prayers and uses them regularly. She astonished me lately by learning the whole hymn, "JESUS loves me," in the course of a week—the interval between two visits. Our stronghold, however, is in the surrounding villages. Tracts and portions of Scripture have been distributed over all the province by our Society, by the China Inland Mission, and by Mr. Hill, of the Wesleyan Mission. Tracts specially prepared have been given to the students attending two triennial examinations, and prizes given for the best essays on given religious subjects. Our evangelists visit villages to the distance of 300 *li* (100 miles). In some of these a very hopeful work has begun. A few weeks ago, when Mrs. Drake was here and kindly took charge of house and children for me, I spent four days very happily in a village ten miles from this. Several women there were interested and wished further instruction. It was a great pleasure to speak to women so thoroughly in earnest. Without any effort on my part an attentive audience was secured, for if any began to talk about trifles, one of the earnest ones would say, "We have no time for idle words; time enough for that when Mrs.

Richard has left us." It was rather hard work, I must confess, for I was kept speaking and singing from morning to night. The women left me ere it got dark, but in the evening men and boys, all more or less interested, came, the good lady of the house keeping me in countenance. Had I not been used to a Chinese *kang* and chair, I should have felt it much harder. The room I occupied was lofty and not easily heated, so the cosiest place was on the warm *kang*. I visited two boys' schools we have in that neighbourhood. I found the good people in these villages not a bit curious about my dress; even my knitted sleeves that attract attention sometimes in the city were scarcely noticed. One old woman, who had evidently seen nothing of city life, touching my skirt asked what that was. Another contrasted my warm fur dress with her lightly-wadded one. With these exceptions no time was wasted remarking and examining my dress, which used to be such a drawback in my work on the coast.

I know many of the dear sisters—the missionary mothers on the coast—envy us our few interruptions from visitors or other cause, our close intimacy with the people, and our time and opportunity for working amongst them. Those whose husbands' main work lies in the country, necessitating their absence from home many months in the year, could not do better than shift their headquarters inland and live in native style. Very soon the feeling of nearness to the people on whose salvation their hearts are set will far more than make up for the few foreign comforts or the foreign friends left behind. I, for one, can not only testify to having in this place lacked "no good thing"; but also to the truth of the promise of "a hundredfold more in this life" to those who leave anything for the Master's sake.

Chek-kiang Province.

FAITHFULNESS UNDER PERSECUTION AT SHING-HIEN.

Extract from a Letter from Mr. Meadows to a Friend, dated from Shao-hing, Oct. 10th, 1883.

FIVE PERSONS BAPTISED.

THE poor woman [at Shing-hien] I wrote you about is still holding on her way, but under great difficulties. Her husband is most brutal,* and he stays at home from his work on Sundays, "lest his wife should steal off to the chapel," as he says. At this same place we recently baptised five more persons—three women and two men. We examined eight; three we deferred.

A severe case of persecution was pending before the mandarin the last time I was up there. The whole clan were leagued against a widow and her two sons, and they sent in false accusations to the magistrate against them; but have contradicted themselves so many times, that at last the mandarin told them "they had heaped up a lot of lies against the accused, and that he would judge them accordingly." The magistrate seems surprised that our people do not send in counter-accusations to every fresh petition sent in by their opponents, as this is the invariable practice of Chinese litigants until the day arrives for the magistrate to sit in judgment upon the case.

The case is this:—Last year we had the father of these two young men as a candidate for baptism. His answers did not satisfy the brethren; so, although they believed he was a true disciple, yet they thought it best to defer his baptism until he understood more clearly the doctrines of salvation by faith in CHRIST, and sanctification by the HOLY SPIRIT. The good man went home, and being able to read the Mandarin testament, studied it earnestly to know more of its blessed teaching.

HAPPY DEATH-BED.

He fell sick, and on his death-bed found such peace and joy in believing on JESUS, as astonished his wife and two sons, who were at this time but little interested in the Gospel. He called his wife and sons to his bedside, and forbade them to use any idolatrous rites at his funeral, as he felt he was dying, and would soon be with "YIE-SU" (JESUS). His wife and two sons strictly adhered to these injunctions of the dying man; and all three now expressed themselves most decidedly on the LORD'S side, since they saw the peace and joy of the father and the husband. But the man was a well-to-do farmer, and of some influence and position in the clan; and such a man the latter would not allow to be buried "like a dog," as they said; for Christian burial is a simple service out here, with no music, no bells, no fire-crackers, no burning of tinfoil for the dead, no sounding of trumpets, no loud, riotous feasting. So the clan interfered, and declared that the widow was mean with her money, and that the sons were unfilial, and without natural affection for the dead. All this abuse took place over the coffin; for in China there is no solemnity at funerals, and loud talking and shouting are the order of the day on such occasions.

It is no mere sentimental feeling, such as is raised in England about cremation, which causes the Chinese to object to Christian burial; it is a most matter-of-fact sort of business with them. They believe that the whole clan will be involved in calamity, and that the dead man will take vengeance on them if they neglect to perform the prescribed rites and ceremonies due to his position and character. If you can once persuade a Chinaman that no harm will happen to him or his family by omitting the rites, he will soon give way to you, though he himself would take no part with you, and would not fail to perform the old rites at the first funeral which fell in his way.

DIFFICULTIES AT THE FUNERAL.

Well, this good widow and her two sons, amidst torrents of abuse, got the coffin conveyed to its last resting-place by the Christians; for the relatives who started off from the house with the coffin, would not carry it past the ancestral temple without performing some of the idolatrous ceremonies prescribed by the ritual of China for the dead; and for a time the coffin was left in the street, and words ran so high that one of the men struck the eldest son. But a heathen man, whose wife is a member of our church there, who has some influence in the village, soon put a stop to this, and made the heathen relatives give way for our native brethren to take up the coffin, and convey it to the grave. Thus the heathen rites were not performed,

* *See* CHINA'S MILLIONS *for May, 1883, page 52.*

neither on the journey, at the grave, nor at the house of the deceased.

The clan did not forget nor forgive this slight on them, as they esteemed it, and from that day to this they have been, secretly and openly, annoying our sister and her two sons. They set fire to a large straw-stack, worth seventeen dollars to the poor widow. Then they drained off the water of six acres of paddy (growing rice), which had been raised to their fields with great labour. Then they broke the hind leg of a fine sow while it had a litter of pigs, so all its milk was lost, and the litter died. Then they secretly thrust a long iron needle down the throat of a fine ox, and when it was slain, after two days of excessive pain, this needle was found buried crosswise in the stomach of the poor creature.

They trumped up a case before the magistrate, and accused our friends of allowing their sow to eat other people's young corn, and trample down their fields (fortunately at about this time there was *no young corn out!*—the time had not yet come). But at last, in one of their urgent petitions before the magistrate, it leaked out that the real cause of persecuting our friends was, "that they refused to pay their share of money to the Taoist priests for invoking the blessing of the local deities on the harvest," etc., and they also confessed, "that if the religion of JESUS be allowed to go on as it is going on now in our midst, our religion and worship will all be in danger of being despised and trampled on by the people." The magistrate, thank GOD, has now seen through it all, and we hope the matter is at last settled satisfactorily, and that the Christians in those parts may have peace, walk in the fear of the LORD, and in the comfort of the HOLY GHOST, and be multiplied. This is our sincere prayer. May I ask you to pray likewise for us?

Corea as a Mission Field.

THE following paragraphs are extracted and abridged from an article by the Rev. Daniel Curry in *The American Northern Christian Advocate*. Before Corea was opened by treaty to the commerce of foreign nations, many Christian hearts were exercised about it, and the scattered notices in our own paper were read with interest. All reliable information becomes the more important now that the long-closed country is actually opened. Our prayers should ascend continually that missionary work for the benefit of the Coreans may speedily be carried on in as many centres as possible in the country, as well as continued from mission stations situated in China and Japan. An account of the visit of Mr. A. W. Douthwaite, who has taken advantage of the winter lull to leave Chefoo for Corea, will be looked for with much interest.

GREAT as has been the growth of Christian missions during the present century, the enlargement of accessible areas for mission work has more than kept pace with it, and never before were there so many open doors, as yet unentered, for preaching the Gospel as just now. . . . . The opening of Corea, the "Hermit Kingdom," to the world beyond itself, adds still another voice to the almost universal cry for the preaching of the Gospel to those who have hitherto been sitting in darkness. . . . .

Geographically Corea is a peninsula, extending south-eastward from the eastward part of the Asiatic continent, with the Yellow Sea on the west, and the Sea of Japan on the east. It is situated about midway between China and Japan, with which countries it is, as to its people, intimately related. It is in about the same latitude with our own middle States, from Lake Erie to the Carolinas, or from latitude thirty-three to forty-three degrees north, with much the same climate as our own country. The length of the peninsula is a little more than four hundred miles, with a breadth of about one hundred and fifty miles; and besides this the kingdom includes a portion of the mainland and also a number of adjacent islands. Its entire area is about equal to that of the States of New York and New Jersey united—with a population of ten or twelve millions, or more than twice as great in proportion to areas as these two States with their great cities.

Ethnologically the people are Mongolians, as are their Chinese and Japanese neighbours, whom they also resemble in their general characteristics, civilisation, learning, and religion. As seen at our distance that country seems only a department of either China or Japan, with such specific differences as have naturally grown up among them in their separate and isolated state. The government is said to be a despotism with a disproportionately large military establishment; the policy of the government has been to remain wholly excluded from the rest of the world, though some little commercial intercourse has been kept up with China and Japan, and a kind of subjection to the former is recognised in the payment of an annual tribute. And though the country is so thickly peopled yet it is said that large tracts are uncultivated, being mountainous and covered with heavy forests which abound with tigers and panthers, whose skins constitute a considerable item of export.

During the time of the activity of the Jesuit missions in Japan an attempt was also made to introduce Roman Catholicism into Corea, which was to some degree successful. The missionaries were chiefly Japanese converts, and though somewhat successful for a while, with the suppression of the Jesuits in Japan the mission in Corea appears to have failed also. The attempt was renewed about a hundred years ago, and seemed to succeed, though, as in nearly all Jesuit missions among heathen peoples, very little permanent result appears to have been achieved, and the government was all along extremely hostile to the new religion, persecuting both the missionaries and the converts without mercy. It is said that there may still be found from ten to twenty thousand native converts in Corea. About twenty years ago nine French missionaries were massacred, which led to the invasion of the country by the French navy, and though the immediate results were not satisfactory, yet through the influence of that and similar movements by other nations, including our own, the barriers that have so long separated that "hermit nation" from the rest of the world have become pretty effectively broken down. Corea now takes its place in the great family of nations, the tangible evidence of which important fact we have in the presence of its ambassadors among us; and with

diplomacy and commerce must come also religious liberty to the people, rendering the whole land an open field, chiefly a virgin soil, for Christ's husbandmen.

That these strange events are to be understood as indications of God's will, pointing the Church to its duty to go up and possess the land for Christ, scarcely admits of a doubt. . . . . The peculiar condition of mind that is manifesting itself among the Mongolian nations of the far East in respect to western ideas, the civilisation and the religion of the West, marks the present as peculiarly the set time in the Divine purposes and wisdom for the Christianisation of those nations. It is for the Church to respond with all readiness and without unnecessary delay to these manifest indications of the Divine will. "The King's business demands haste," and too much deliberation causing delays may defeat the great design and render the strange opportunity unavailable.

Fan-ch'eng, Hu-peh Province.

FROM MR. A. W. SAMBROOK.

OCT. 15*th*, 1883.—Just a month and a half has elapsed since my return to Fan-ch'eng, during which time I have been working this city and Siang-yang Fu, with Hu and Chang. Many tracts have been given away, and a goodly number of books sold in both cities. The two preaching-rooms have been opened daily, and several hundreds of people have listened to our words. Some have stayed for a long time, others have come again and again.

It was pleasing to notice a young man this morning, who stood for fully an hour, with a serious and thoughtful face, drinking in every word that was spoken. He said that he had previously bought one of our books. There seems to be a pretty good feeling towards us among the poorer class, but some of the officials and *literati* do what they can to hinder us. It will be seen from my diary that a few have applied for baptism, and that one has been received. The work is more promising here than ever I have seen it.

But I am not forgetting HO-NAN. It is often the subject of our prayers, and I anticipate returning to that province shortly.

Brief Notes.

Mrs. STOTT writes from Wun-chau, CHEH-KIANG Province, on May 26th :—"I have just returned from Dong-ling, where I spent four or five days visiting the Christians with my husband. The classes keep up as usual; our missionary meetings are quite a success, the women taking the greatest interest in all I can tell them of the work in other parts. They contribute collectively an average of one dollar per month. I recommended them to put aside one or two cash a day as they were able, and they were surprised to find how much can be saved in this way."

Mr. G. CLARKE writes from Ta-li Fu, YUN-NAN Province, on June 9th :—"We are very glad to be back in our old home. The temporary change to the capital has been a real benefit to the work. During our residence in the capital I preached on the streets 199 times, and sold 8,000 books. May the LORD save many souls."

Mr. BROUMTON writes from Kwei-yang Fu, KWEI-CHAU Province, July 23rd:—"On the 21st we baptised a man who has been an inquirer for more than a year. He is a native of Ch'ung-k'ing, but first heard the Gospel from our brother Parker. He is one of the poor in this world, but we know he will get rich in faith. We have nothing more of interest to communicate. I wish we had."

Mr. SAMBROOK writes from Fan-ch'eng on September 6th :—"Perhaps a line or two about my last tour will be acceptable. I was in HO-NAN nearly four months, and was able to sell over 8,000 books. The journey was very trying to my assistant and myself, owing chiefly to the hot weather. But I must record the goodness and faithfulness of GOD to us. I met with scores of people who had read our books, and several who professed to believe the Gospel. One young man who had bought the Gospels of Matthew and Mark, read them with much interest, and on afterwards going to P'ing-yang Fu he pursued his inquiries, and is now a bright Christian. His mother also, who was cured of opium-smoking, is a believer."

Mr. J. S. ADAMS has resigned his connection with the mission, and has joined the American Baptist Mission.

Mr. F. W. BALLER wrote from Che-foo, October 20th. He anticipated shortly leaving with Miss Horne and Mr. and Mrs. Rendall for T'ai-yüen-Fu. We hope that Dr. Edwards may shortly be able to join them at T'ai-yüen, and to carry on the medical work so ably and successfully commenced by the late Dr. Schofield.

Mr. HENRY DICK arrived at Wu-ch'ang, October 29th, after a pleasant passage up the Yang-tsi-kiang. He was just commencing his study of the Chinese language.

Mr. GEORGE KING wrote from Si-gan Fu, November 5th. He and Dr. Wilson were remaining in an inn, and are now in the city again.

SHANGHAI.—A letter from this port, dated October 17th, mentions the marriage of Mr. and Mrs. Andrew (*née* Findlay), and their having left for the west, with four of the new missionaries; also that Mr. and Mrs. Parrott and their little daughter, born September 17th, had just arrived from Che-foo. We regret to learn that Mrs. Judd has had the sorrow of losing her baby, which was buried on October 14th in Shanghai. The arrival of Dr. and Mrs. Barchet and family, and their departure for Ning-po, are also mentioned.

Mrs. PIGOTT writes from T'ai-yuen Fu, October 1st: The floods in CHIH-LI had hindered their return journey, and the passage of many of the rivers was unusually difficult. The gap caused by the death of Dr. Schofield was deeply felt. They advised the return of Mrs. Schofield with her two children, and as it seemed impossible for her to travel without help, Miss Lancaster accompanied her. Mrs. Schofield and Miss Lancaster reached England on January 7th.

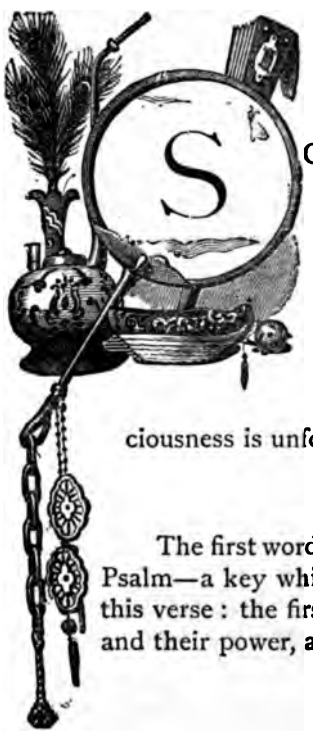
Mr. J. J. COULTHARD writes from Wu-chang, October 26th, mentioning the arrival there of Mr. and Mrs. Andrew, Misses Dowman and Butland, and Mr. Owen Stevenson, who went forward for YUN-NAN.

DEPARTURES FOR CHINA.—MR. A. LANGMAN, MR. THOS. KING, and MR. WM. KEY, sailing in the P. and O. Steamer *Siam*, on January 16th, are due in Shanghai in March. The departure of Mr. A. Phelps is postponed owing to family matters. Miss Minchin and party are expected (D.V.) to leave about the middle of February.

CHINA'S MILLIONS.

VIEW ON THE UPPER HAN RIVER, SHEN-SI PROVINCE.

Rest in Service.



"*He maketh me to lie down in pastures of tender grass:*
"*He leadeth me beside the waters of quietness.*"—(Psalm xxiii. 2, margin.)

SOOTHING, tranquillizing words, of living, loving power! As we read them, a feeling of restfulness comes over the weary, way-worn heart; and visions of sweet rural scenes of beauty and quiet, obliterate for the time being the memory of the bustle and turmoil of the city, and of the exhausting fatigues of busy life. The very mention of pastures of tender grass, the mere thought of the trickling streams among the hills, or the murmuring water-courses of the plains, is refreshing; but when they are realised as HIS gift, HIS gift to *me*—His feeble and weary one—then the heart rejoices, and all their untold preciousness is unfolded. Yes! HE—

"HE maketh me to lie down in pastures of tender grass:
"HE leadeth me beside the waters of quietness!"

The first words of the first verse of this Psalm—"The LORD"—are the key to the whole Psalm—a key which, if fully grasped, would make life itself a psalm; and just so it is in this verse: the first word in each clause, "HE," gives to the precious words their sweetness and their power, and ensures to us their unfailing enjoyment.

"*He* leadeth me, oh! blessèd thought,
"Oh, words with heavenly comfort fraught;
"Whate'er I do, where'er I be,
"Still 'tis *His* hand that leadeth me."

The longer we meditate on these God-given words, the more full of meaning do we find them, and the more appropriate do they appear. It might indeed have been said: "He gives me to *see* the pastures of tender grass"; or, still more, "He permits me to journey *through* the green pastures"; or even, "to refresh myself while on my way, by *feeding on* the tender grass." Any of these privileges would have been a priceless boon; but how far do they fall short of the actual words of this verse! The lying down suggests such sweet rest; and not merely rest, but satisfaction; for a hungry, unsatisfied sheep would need to feed and not to lie down. And oh! the depth of the preciousness of the words, "He *maketh* me to lie down." Do we not know all too well what it is to be too weary to lie down—too restless to be able *to take* the needed quiet. But when He giveth quietness, who then can make trouble? When He maketh us to lie down, who can harass and distress? Peace and plenty, quiet and refreshment, and, best of all, the power to enjoy it, are all conveyed by the words we are considering:—

"He maketh me to lie down in pastures of tender grass:
"He leadeth me beside the waters of quietness."

But what, perhaps asks some sorely-tried soul, when fiery trials threaten to consume one, when fierce storms of distress appear ready to utterly overwhelm the soul? Ah, there too our SHEPHERD is at work, and soon we shall have to praise GOD for even these trials. It is common in many parts of China for the herbage on the sides of the hills to become so rank, and dry, and coarse, through the summer heat, that the sheep cease to find suitable pasture; while the increase of noxious vermin becomes a source of danger. Then the shepherd leads—for the sheep are not driven—leads his flock to a place of security, while he sets fire to the hillsides. A beautiful sight it is, as one is travelling along some mighty river by night, to see the flames creeping up the hillsides and leaping across the gullies; but if, a few days after the fire, you were to walk over the scorched and blackened ground, you might think the very roots of the grass were killed, and vegetation utterly destroyed. Soon, however, a tropical shower will burst over hill and dale. Each gully and ravine will be filled by a turbid and foaming torrent, leaping from rock and crag with angry roar, and sweeping away with resistless might every obstacle before it, as it fills the wide, shingle-paved channels of the upper valleys, ere reaching the deeper-cut river beds of the plains; while even there at times it rushes onward with disastrous effects, as boat and junk, with their living freight, are dragged from their moorings and hurried to destruction.

But the scene changes: the storm becomes a calm, and bright sunshine and deep blue skies above are reflected in transparent water below; and, as by magic, a beauteous carpet of living green covers hill and dale. Now the flocks appear again, browsing on the hillsides, or refreshing themselves in the murmuring brooks; or, both refreshed and satisfied, lie down at rest in the pastures of tender grass. Not unneeded was the scorching fire, nor in vain did the storm burst; the issue of it all is *seen* in the soft, quiet beauty and the rich fertility that followed.

FAITH, however, *needs* not to see; she foresees, and rejoices even while the storm lasts, well assured of the blessings which will follow. She can say, "Should war arise, in this will I be confident"; and can encourage others to trust and not be afraid, by singing—

"With cheerful faith thy path of duty run:
"GOD nothing does, nor suffers to be done,
"But what thou wouldst thyself, couldst thou but see
"Through all th' events of things as well as HE."

Are we *all*, and always, thus restfully trusting HIM? And are we *unreservedly* yielding ourselves to the heavenly guidance, to the "makings" of "The LORD"—JEHOVAH—*our* SHEPHERD?

J. Hudson Taylor.

Should Single Ladies come to China as Missionaries?

AN interesting and important paper on this subject, which appeared in *Woman's Work in China*, written by Mrs. C. W. Mateer, of the American Presbyterian Mission, of Tung-chau, Shan-tung province, is here reproduced. Mrs. Mateer has by no means overstated the need of women as workers in China, for she has referred only to work among the adults. But in schools, and in work among the young of both sexes, Christian women find important spheres of labour in China as elsewhere. The CHINA INLAND MISSION has now some thirty single women labouring in seven different provinces, as well as about the same number of missionaries' wives helping in various ways in eleven provinces of China proper and in Upper Burmah.

THIS is a question much discussed at present and on which there exists a variety of opinion among those on the field. I do not presume to be able to settle it, but to offer a few suggestions which may throw some light on the subject. This question seems to me to resolve itself into three others, viz. :—

Is there work for single ladies to do?

Can ladies be found who are willing and qualified to do it?

Can suitable homes be found for them?

I.—WORK—ABUNDANT AND DIFFICULT.

IS THERE WORK FOR SINGLE LADIES TO DO?—Of the vast population of China we may suppose that about one-half are women. It is generally agreed that the surest and speediest way to Christianise a people is to convert and educate their women. It will be a greater task to teach the Gospel to the women of China than to the men.

FEW CAN READ.

Almost none of the women can read. I feel very safe in saying not one in five hundred of the women of SHAN-TUNG can read. If in Central and Southern China the number is not so small, one in two or three hundred is probably not an unfair estimate for the whole empire. The women must be taught the Gospel orally.

WOMEN MUST BE TAUGHT AT HOME.

Not only do they not read, they do not go abroad. Their *minds* are not quickened by contact with other minds. Men go abroad constantly, and *their* minds are quickened by intercourse with other minds. They meet also with opportunities to hear the Gospel preached in chapels and market places, and in the streets. When interested, they can be gathered, even from long distances, into classes for a few weeks' instruction. But the Gospel must be *carried* to the women; and female inquirers must be taught *at their own homes*, because very few Chinese women can leave home for many days at a time, or can take long journeys for any purpose. Indeed, it is so much the custom for the women to be keepers at home and the men to be free to go, that it takes both grace and training to put it into the mind of a man to stay at home from one or two services a month, and keep the house and the baby, and let his wife go to church with empty hands and a mind free from care.

WOMEN MUST BE TAUGHT BY WOMEN.

Under the existing social customs the women of China must be taught chiefly by women. A few missionaries think that China can be evangelised by men alone. It is true, in some localities the women are comparatively free from the usual restraints of Chinese etiquette, and will go with their husbands and sons to church, and will appear in the parlour to meet the pastor or evangelist on his visits. But these are exceptional cases. If the question were put to the native helpers and the Christians throughout the empire, I feel sure the general verdict would be, the women of China must be taught the Gospel by women.

Since, then, the speediest way to Christianise a nation is by Christianising its women, and since the women of China, comprising half its population, and that half the most difficult to teach, must be Christianised chiefly by women, it follows that *at least half the working force should be women.*

MISSIONARIES' WIVES INSUFFICIENT.

Suppose every man who comes to the field brings a wife, will that make the working force equal? By no means. The wives are helpmates and housekeepers, and most of them are mothers. A woman in whom "the heart of her husband doth safely trust," who is bringing up her children "in the nurture and admonition of the LORD," and "doing good as she has opportunity" to her Chinese neighbours, is exerting by her daily life a most effective influence for CHRIST. But this influence cannot possibly reach so far among the women of China as her husband's work does among the men. The native help, too, is unequally divided. The young women we educate must, till past middle life, serve GOD chiefly in the home circle. The young men can give the vigour of their best years to making known the Gospel to their fellows. Thus the women's work must fall behind, and the whole work be retarded unless the working force among the women can in some way be increased.

II.—Qualified Single Lady Workers.

Can Single Ladies be Found who are Willing and Qualified to do the Work?—While we have before us the histories of Mary Lyon, Florence Nightingale, Dorothea Dix, Agnes Jones, and others in the home lands, Miss Whateley in Egypt, Fidelia Fisk in Persia, Miss Aldersey and Miss Fay in China, and the history of many other women still living and labouring for CHRIST in Christian and heathen lands, can we doubt that GOD does set apart some women to a special service which they can render to Him only as single women? Sometimes the way to this service leads through deep waters, and sometimes only through faithfulness in the monotonous routine of daily duties in the household. If He has called some to an especial work, why may He not call others? In every Christian land there are more warm-hearted, pious, self-sacrificing women than men of like mind. Many of these women prefer a single life to being "unequally yoked" with men of dissimilar spirit. These women, always ready for every good work, are amongst the most useful members of their religious or social circles. Some of them are free from responsibilities binding them to any particular place or home work. They look out over the great white harvest-fields in heathen lands, and ask themselves, "Should I sit here at home doing what many others can do just as well, while millions are perishing because there is no one to tell them of a SAVIOUR?" It cannot be that GOD has no more Mary Lyons, or Fidelia Fisks, or Miss Whateleys, or Miss Alderseys, or Miss Fays in His Church, or that He has not many other handmaidens of lesser note who yet are workmen needing not to be ashamed.

HOW TO BE OBTAINED.

There are workers: *here* is work. How shall the right workers be brought to the work? Calls for young men are sent home from all parts of the mission-field to our colleges and theological seminaries, trusting the LORD of the harvest to bring these calls before the Careys, and Judsons, and Morrisons whom He always has in reserve when He has a work for them to do. May we not with like faith send home calls for young women? Perhaps more caution is needed, because sending single ladies is a comparatively new thing. The romance is not yet worn off it, therefore it is possible some may run who are not called. But what is the best way to prevent mistakes? To send none, or to exercise more care as to who is sent? To go not at all, or to look with greater care to our motives for going?

Let us who are on the field keep always before our various societies the fullest possible information as to the needs of the field, the kind and amount of work to be done, the trials to be borne, the obstacles to be overcome, the loneliness and contumely to be endured, and the happiness to be found in the work by those who give themselves heartily to it. And let us always accompany our calls for help with this full information, keeping back neither lights nor shadows. There are some persons, even in this age, who can say, "None of these things move me, neither count I my life dear unto me," that I may make known the Gospel unto the heathen. Our calls for help are intended to open the door to these persons.

SELF-DENIAL NEEDED.

I cannot think that any vows of celibacy should be taken of any lady going out as a missionary, yet it should be understood that by going she does abridge her liberty in the matter of marriage and in many other respects. She is not morally free to change, for her own convenience or advantage, her place of residence, nor her department of the work, nor the principles on which her special work is conducted, while by such change the work to which she was sent suffers loss, or her fellow-labourers are overburdened. Does not every missionary, male or female, by the very fact of coming to the field place himself under these restrictions? Paul says, "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more." Paul's MASTER says, "My meat is to do the will of Him that sent Me, and to finish His work." "The SON OF MAN came not to be ministered unto but to minister." The Church expects every missionary to possess, in some degree, this spirit; and the HEAD of the Church commands every Christian, "Take My yoke upon you, and learn of Me." "Let this mind be in you, which was also in CHRIST JESUS."

COMMON MISTAKES.

Are we not in danger of making too much ado about the happiness of single ladies? Is it quite complimentary to them? They come to convert the heathen, not to seek their own happiness. Suppose a young man should offer himself to some missionary society on this wise, "I earnestly desire to preach the Gospel to the heathen—in fact, I feel 'Woe is me if I preach not the Gospel to the heathen.' But my peculiar temperament makes me shrink from enduring hardness or loneliness. I *think* I am not lacking in consecration—I hope I am not; but the circumstances of my life have quite unfitted me for some fields. If you have a field where the language is not too hard, and the climate is not too trying, and the work suits my tastes, and I can have congenial society, so I can be happy, I do earnestly desire to preach the Gospel to the heathen." What would the society answer him? Is it kind to take for granted that ladies come out on such principles?

And don't let us overwhelm them with sympathy. There is a kind of sympathy that keeps us always in mind of the hard places and dark places before us and makes them look so very dark and hard. But there is also a kind of sympathy that makes us strong to do and dare, notwithstanding the hard and dark places. Let us give this without measure to all our fellow-labourers and especially to those who are braving alone the toils and trials of this warfare. "Bear ye one another's burdens" means, give helpful, not enervating sympathy.

III.—Suitable Homes.

Can Suitable Homes be Found for Single Ladies?—Those who prefer to have their own homes should certainly be allowed to do so. This is, I think, the general sentiment of the missionaries in China. If I mistake not, the following resolution (in substance) was passed unanimously at a meeting of the ladies who attended the Shanghai Conference. Resolved: That any single lady who has been two years on the field should be allowed a house if she wishes to have her own home. Some objections have been made by the Home Boards, partly from motives of economy, and partly because many persons at home think it cannot be proper for ladies to live alone among the heathen. As to the latter, I think most of the missionary ladies will agree with me that we feel safer staying alone at our Homes here in China than we should in cities of the same size at home. As to the first objection, we have only to convince those Boards that this is a case in which scattering increaseth, and withholding tendeth to poverty. Those who prefer their own homes can be more useful as well as more happy thus situated. Every cheerful Christian home is a new centre of influence, and the strength and quality of that influence depends far more on the spirit of the mistress

who presides there than on the accidents of her position, or the number of persons in the family.

But some do not prefer to live alone, and none can well do so until they have had time to become acquainted with the language and the people. What then? Four* of us would be willing to write home to our societies and offer a permanent home to *any* lady who might be sent. Eminently pious and useful people may not be eminently amiable, and people both pious and amiable may prove uncongenial. But if the LORD of the harvest has called labourers to the field to do this work, and they need homes, are we to whom He has given homes free to shut our doors against them? We are commanded to "use hospitality one to another without grudging," and to "be not forgetful to entertain strangers." Especially a bishop must be "given to hospitality." The motto our MASTER gives us is, "Freely ye have received, freely give." Which of all our blessings is exempt from this rule?

In receiving a single lady into a family the greater risk is hers. If the parties prove uncongenial she is the greater sufferer. The family are sure of each other's sympathy: she is alone. Those only who have been alone among strangers can know the bitterness of that word. According to the spirit of the Gospel, her very loneliness should give her the stronger claim on our sympathy and forbearance. But suppose the parties *are* congenial. A young lady who comes to the field with her heart fully set to work for the heathen, and whose disposition leads her to prefer a home in a family, will feel that she has duties towards its members as well as claims upon them. She is pretty sure to "give as good and as much as she gets" in the highest and best sense, and to make herself a welcome, even a necessary part of the family circle. Their work is one.

> "Their fears, their hopes, their aims, are one—
> Their comforts and their cares."

She becomes as a sister, or a daughter, but without any sense of dependence, for she has her own support. Even in these days "some have entertained angels unawares."

This hospitality is nothing more than is constantly asked of Christian families at home on behalf of orphans and missionaries' children. The children of missionaries must go home to be educated, and Christian homes must be found for them, that their parents may be free to continue their missionary work.

Where native help is so reliable and so cheap as in China, the cares of a housekeeper are not greatly affected by one or two more or less in the family. If single ladies come to do the work that married ladies cannot do because hindered by domestic cares, it seems as if we ought to relieve them of such cares as far as we can without further hindering our own missionary work. With the utmost economy of labour our present force cannot do the work always pressing upon us.

It is sometimes urged against single ladies living in families, that the Chinese will say foreigners are polygamists. Such remarks are certainly not pleasant to any one of the parties. But to avoid all unpleasant remarks we should need to become Chinese in all respects — not Christian, but heathen Chinese. To them, a man walking in the street with his wife, and the men and women of the family all eating at the same table, are unseemly. And men and women mingling promiscuously in our social gatherings, and every lady being led to the table by some other lady's husband, is simply scandalous! Yet few of us feel that we must give up all these customs. The Chinese generally ridicule and despise foreigners. Shall we therefore not come to China?

ON THE GREAT LAKE (T'AI-HU).
(By a Native Christian Engraver.)

A missionary sister says she was once much perplexed as to how to order her conduct in peculiar circumstances. The law of Christian kindness required of her certain courtesies toward a lonely new-comer, but she shrank painfully from the criticisms of her Chinese neighbours until this sentence from the *Te Deum* occurred to her mind: "Who humbled Himself to be born of a virgin." It settled the question. Doubtless it is required of us to yield something, yes, *much*, to the prejudices of the Chinese; but we cannot on that ground violate the law of Christian love: "As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith."

* Four of the married ladies at the writer's station.

Chek-kiang Province.

TIDINGS FROM PASTOR VAEN, OF FUNG-HWA, DATED NOVEMBER 23rd, 1883.

I WANT to salute you and Mrs. Taylor, hoping you are both well. Mr. Williamson and family reached Fung-hwa about a month ago. They are all well. Thanks to GOD'S grace, HE has heard my prayer, and has lightened my burden of responsibility. Join with me in thanking GOD for this.

About the beginning of this month we had a Conference in Ning-hai, in which the T'ai-chau and Fung-hwa preachers united, for three days. Probably Mr. Williamson has sent you particulars of the meetings.

After the Conference I went to T'ien-t'ai for the communion, when two persons were baptised, both men. One has been an inquirer for two years; he is a young man, and a very earnest disciple, studious of the Scriptures, and zealous in exhorting outsiders. The other is a man of something over forty years of age, and a farmer. The

STORY OF HIS CONVERSION

is an interesting one. Two of our members live in his compound, in the next house to his. Night and morning these members used to have prayers together, and the farmer next door used to hear them, without understanding what was the matter about which they were conversing so earnestly. He could only hear that every night and every morning they seemed to have a great deal to say. He knew also that they had entered the Church.

These brethren had frequently exhorted him, but he did not seem to understand very much of the truth. One day, as he got up in the morning, he heard these two brethren praying together; and so he went very quietly to the door, and listened to what they were saying. He found that they were in prayer, and that one of them was beseeching GOD to pity their neighbour, and to turn his heart to believe in JESUS, in order that he might obtain true blessing; and that He would also bless the people of all the eighteen provinces, giving to them a repentant heart.

When prayers were over, the brethren opened the door, and the man walked in, and began to inquire about the truth; and they both spoke to him the things of GOD. The LORD opened his heart, so that he understood the things which were spoken to him; and his heart was converted, and he believed on the LORD JESUS.

Thenceforward he went to the chapel to hear the Word, and was in great earnestness. "All other doctrines," he said, "lead people to do what they do, in order to seek their own good, and never lead people to seek the happiness of others; but this doctrine of JESUS, leading people to seek the welfare of others, and GOD'S blessing upon them, in private and all unknown to those they desire to benefit, is certainly true; a more beneficent doctrine than this could not possibly be!"

Having learned that JESUS had *really died* as a substitute *for us*, and was indeed the true object of faith and worship, he most earnestly investigated the truth. For several months he did not omit a night going to the chapel, that he might learn more; and of course became an intelligent believer and a most zealous exhorter. He was soon slandered, and cursed for his pains, but prayed for those who persecuted him, often asking in their presence that GOD would forgive their sin; so that many persons were greatly surprised, and saw in his behaviour a great testimony to the truth. May the LORD help this man and give him strength to go on spreading the Word of the LORD. My hope is that from this man GOD will obtain much glory.

PRAYER ANSWERED: THE TWO BAPTISED.

Thus it may be seen how the LORD heard the prayers of these two disciples and saved their neighbour. May this stimulate us all to greater earnestness in intercessory prayer. It was a great joy to me to baptise these two men on the 13th of November; and I thank my GOD for His electing grace, inscrutable to man. May glory and power be ascribed to HIM from generation to generation—to the one only glorious GOD, and our LORD JESUS CHRIST! Amen.

We are hoping shortly to go to Ho-zï, for there are matters there needing attention. About three months ago we had two fearful typhoons. Our chapel and the enclosure wall were both injured, but, thank GOD, no man was hurt. The repairs are completed, or nearly so. The wall of the chapel at Ning-hai also sustained some damage, and that is nearly repaired. All the churches in our circuit are in peace, and our brethren have asked me to salute you. Mrs. Vaen unites in salutations to you and Mrs. Taylor. May you be kept in peace!

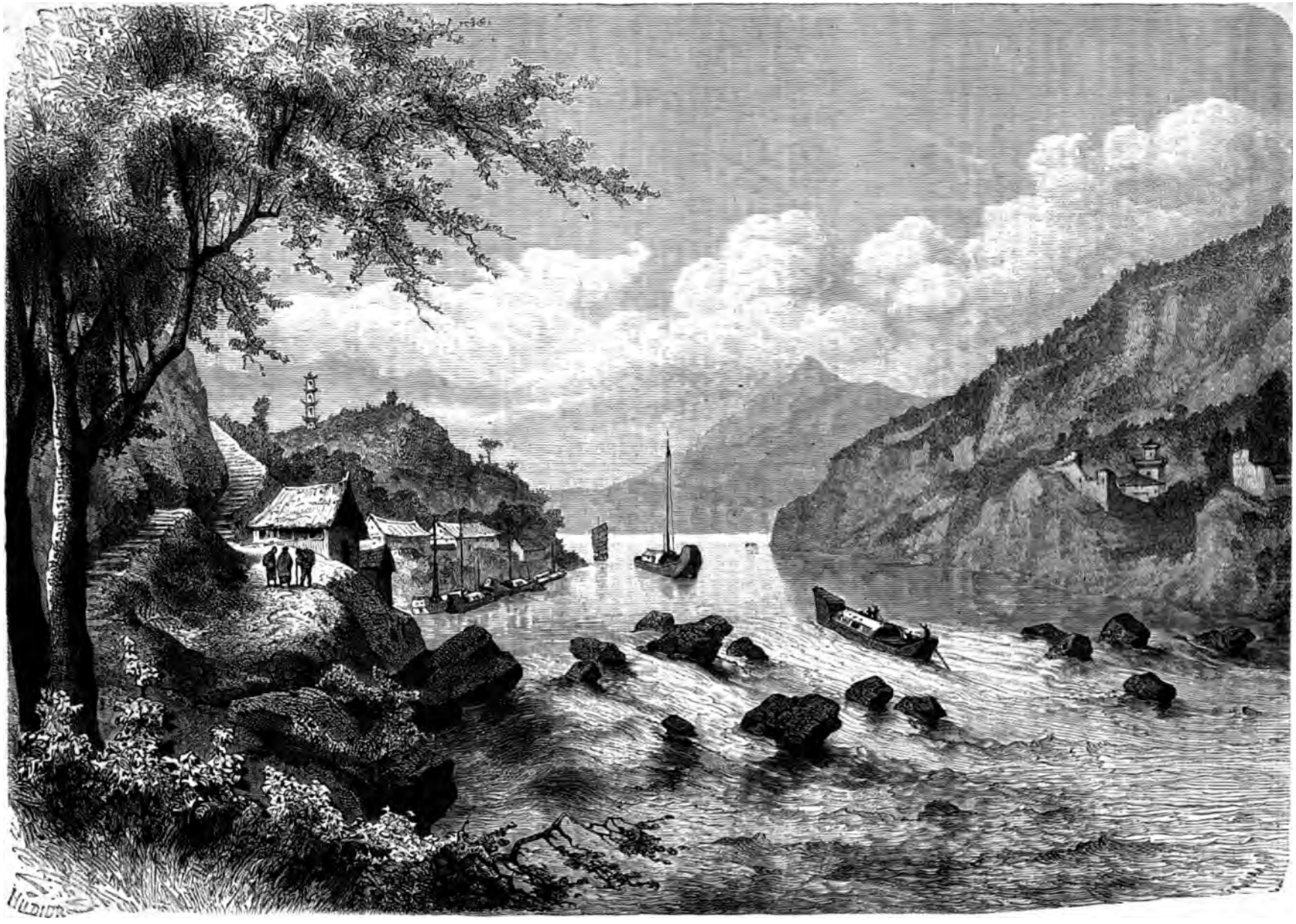
Shen-si Province.

(*From Mr. George King to a friend in England, dated West suburb of Si-gan, Shen-si, August 25th*, 1883.)

YOUR first letter has not yet reached me, but I received the second a few days ago. Thank you much both for it and also for your kind thoughtfulness in sending *The Christian*. Our letters, etc., have often to travel long and roundabout distances before we receive them; especially has it been so during our work at this city. The opposition to the presence of a foreign missionary is very strong, and has already vented itself thrice in expelling us from our residence in its midst, once in 1878, again in 1882, and now again very recently; so, as you see, I am staying in the suburb of the city, outside its gates and walls, in a cart-inn, to have a little breathing-time before deciding on how best to act in the future.

The determined opposition evinced by a faction of the people here to the residence of foreign missionaries in their midst is not so much to be traced to antagonism to the missionaries' religion, as to their nationality, though, perhaps, it is difficult to speak decidedly when they so *mix up* the two together. To themselves this opposition appears *patriotism*.

My work here has been very trying to me. I have been alone in it till about a month ago, and have felt my loneliness often rather keenly, as when I commenced work in Han-chung, it was with the help and love of my darling wife, whom the LORD took to HIMSELF in May, 1881; and then, again, our precious little baby-boy was taken six



THE RAPIDS ON THE WAY TO SI-GAN FU, SHEN-SI.

months later. However, I often think it was a preparation, which has had its purpose, for having passed through what seemed to me the heaviest possible earthly grief, I can meet trouble with more calmness, and look past it with more faith and hope than before. I feel myself young to have such great responsibilities (for I am only twenty-six), and feel myself to be much lacking in wisdom and spiritual power; yet GOD helps and guides me and corrects my mistakes, and rejoices my heart by using me to save some of HIS lost sheep. I thank you very sincerely for the assurance of help by prayer. It is a help most needful to all labourers in the mission-field, the value of which is as real as is our glorious LORD HIMSELF, for its value rests on HIS power and grace.

SOUL DANGERS.

The dangers to missionaries now, in most places, are, not of that kind which speak most tellingly in descriptions, such as from perils in travel, or from savages or wild beasts, though there are parts in which these perils are still formidable; but the dangers are usually (at any rate hereabouts) more to the mind and soul of the missionary than to his body. The relaxing climate, it is true, often so depresses and weakens our body, that the mind partakes of the lassitude, and there is but little vigour left to strive against the temptations to discouragement, irritability, discontent, or murmuring against GOD, by which HIS SPIRIT is grieved; but when the body is not suffering and weak, there are such trials as our beloved Director, Mr. Hudson Taylor, alluded to in a circular letter to our missionaries, written in 1879:—

"We have each one left our home and native land, left many who are most dear to us, left prospects that were inviting, and projects that we fondly cherished, for HIS service in China. Any halo that imagination had spread over the unknown land has been rudely dissipated, and we have found that toil and labour (oftentimes apparently all but unremunerative) are needed and constantly needed. We have found, not merely fightings without, but wars within; questions and conflicts, great tendency to deadness of soul and to discouragements, which attend us and seem inseparable from our work. And then at times we have been perplexed; perhaps we have offered prayers, and they have seemed unanswered; we have cried to GOD, and HE has seemed afar off and not nigh at hand, and, it may be, that at times some of us have been tempted to be greatly discouraged, and even to question whether we could be in our proper place, or whether there were not some mistake as to our calling, or our service. Doors that we expected to be opened have been allowed to remain closed; funds that we have anticipated, it may be, have not come to hand; hearts that seemed opening to the GOSPEL have apparently been turned away from it; where we almost thought we saw the dawning of grace, we have seen the workings of Satan; and some who did run well for a season, and about whose conversion we entertained no doubt—some who had brought others to value the SAVIOUR—have themselves been overtaken, and drawn back to the world, or to sin."

This account is true to reality, as all, or nearly all, earnest missionaries in this land would testify.

"The ways and dealings of GOD in many respects are full of mystery. We have had to say to ourselves—'Clouds and darkness are round about HIM,'—but let us not fail to realise that it *is* about HIM that clouds and darkness are to be seen and felt; and though we *see* Him not through them. He *is* there in them, and above them all. 'GOD did tempt Abraham.' GOD tries His people still, and why? Because He is preparing us, as He prepared Abraham, for those very blessings which our deepest yearnings desire—blessings with which we feel that life itself, all we possess and all we hope for, all we have and all we love, are not worthy to be compared—the blessing of *fruitfulness*, and the blessing of *victory*."

I have quoted at some length, for his words are well weighed, and true. Thank GOD, He *has* blessed our efforts, and is still blessing them.

FRUIT IN SHEN-SI.

In my former station in this province, Han-chung Fu, seventy or eighty persons have professed faith, and some give us joy. It is, as yet, the day of small things in this great city—the former capital of China, the centre of Nestorian missionary effort some twelve hundred years ago, and the present capital of SHEN-SI. But yet I would fain wait and hope, till GOD'S time shall come, and an open door be set before us, that we may "enter in," in the name of the LORD.

I might mention that as we are so isolated out here, any papers giving accounts of the LORD'S work, suggestions, etc., notes of lessons, and such like, *already read and done with*, by any friend, are very welcome. Their being not quite so recent in date does not, in any wise, detract from their value. Sometimes months elapse before we get letters and papers sent out directly they are published at home, for we have often to be moving a few hundred miles, here and there, as the work may require.

EXTRACT FROM A LATER LETTER.

Si-gan, November 5th, 1883.—We have removed into an inn inside the city, but acted very cautiously, I alone coming in first, then Dr. Wilson a week later, each with a small quantity of luggage, so as to be prepared to move away again should circumstances require it.

The rent of rooms in this inn is high, one room costing 100 cash (4d.) a day; we cannot do with less than three, so it comes to 9,000 cash, or nearly six taels (30s.) per month.

If we had to do only with the inhabitants of Si-gan, I should not be surprised at one's becoming misanthropical; but outside the cities, in the country hamlets, the people are very different, less warped by prejudice, and willing to appreciate kind intentions and kind deeds, instead of making our nationality spoil everything, as is the case in Si-gan.

Oh, to find a friend to do anything for friendship's sake in this city! I would not like to say there are none such to be found, but I have not as yet had the pleasure of meeting more than one or two such, and they were frightened off by our troubles three months ago.

Dr. Wilson will be leaving for Ts'in-chau in about a fortnight or three weeks, and will probably take dear Sie with him; a very good arrangement for Sie, as he will get to do with people more genial and kindly than these. It seems as if Si-gan would wear out the spirits of not a few native Christians. Ho got tired of it, then Ts'in, and now Sie, patient though he is, feels, I think, it is more than he can stand. It would have wearied me long ago, but no sorrow seems great, no trial severe, after my having lost my dear wife and boy, so I'll try and hold on as long as I can.

You must not infer from the mournful tone of some of this that I am "down" or unwell. How I shall be when Dr. Wilson is gone, and I am again alone for a few months, it is premature to say. Though I may not feel so bright as I feel at present, still I am HIS, who "is the same yesterday, to-day, and for ever," and who is, I know, only training me in His *school* now, that I may the more perfectly rejoice in His *home* hereafter.

Fallen at the Front.

FAR, FAR AWAY, in our most remote station in distant China, where the snow-capped mountains of Western YUN-NAN are reflected in the clear blue waters of the Ta-li lake, our brother and sister, Mr. and Mrs. G. W. Clarke, have been labouring alone, patiently sowing the seed amidst discouragements which would have paralyzed many a stout heart. But it was "*All* for JESUS," and "All *with* JESUS." This was the secret of their faith and perseverance.

In August last, their lonely home was gladdened by the birth of a little son; a colleague and his wife were on their way to join them, and another young fellow-worker was soon expected. How much of joy there was to look forward to! But ere two months had passed, and before any of the re-inforcements had arrived, the Reaper came, put in His sharp sickle, and took home the ripened grain. The loving wife, the tender mother, was called to her rest; and her husband and motherless babe were left alone in their distant home. Many a tear has been shed here as his touching letters have been read and heard; many a prayer has gone up to the GOD of all consolation for our dear bereaved brother.

But if His people have thus sympathised with their brother's sorrows, has our sympathising High Priest done less? Oh no! And if the grape-cluster has been bruised, rich has been the outflow: our brother has been enabled in the very flood-burst of his grief to write, "*This is the deepest water that* GOD *has caused me to cross: blessed be His name for the joy of knowing* JESUS *in every circumstance of life.*" "*Oh, the joy of knowing* JESUS, *for time and eternity, in life and in death.*" This IS winning CHRIST! Ah, dear friends, are *we* honestly saying, "ALL FOR JESUS"? Who will follow her, as she followed CHRIST, and do *all*—yes, ALL—that lies in his power for the unblessed heathen?

Nothing will so much help and comfort our dear brother as to see her death made the means of blessing to some of those who were around her. Will not many join us in definitely asking this, as well as in praying for the lonely mourner in the far west?

FROM MR. G. W. CLARKE TO MR. TAYLOR.

TA-LI FU, *October 11th*, 1883.—I hope that you have received my last, of September 17th; if so, you will be somewhat prepared to receive my painful intelligence. The LORD doeth all things well, and what He does is for our present and eternal good.

After the above date, my dear wife, instead of getting better, became worse; she had no appetite, but she partook of a little food to sustain her a little; a slight cough increased, from which she had little rest at night.

Diarrhœa of a violent character set in. Whatever medicine I used was of little avail, and towards the last nearly everything she took was vomited. Her cough induced this.

She suffered from a terrible burning pain and intolerable thirst, with a burning tongue. Often after taking a lit le water, or milk and the like, she would soon vomit it. She was willing to take any medicine and use any means to obtain relief, with the utmost patience. We called in a native doctor of reputation. She took two doses of his medicine, but these she soon vomited. GOD seemed to say, "The LORD hath need of her," and He gave us grace to say, "Thy will be done."

GOD warned me twice in a dream some time before her confinement that I should have to carry her corpse downstairs. I fought against this, as against other dreams, but now that the fact has come to pass, I see that I was warned of GOD.

Two or three days before her death, my dear wife knew that she was going home. Another remarkable thing about her departure: one of our late schoolboys had a dream in which he saw an angel leading my wife to heaven. He told his grandmother, who beat his face and rebuked the evil spirit. The little fellow came the next day, about three hours before her death, to see if my wife was ill.

My dear wife fell asleep in JESUS at 5.5 o'clock p.m. on Lord's day, October 7th, just as the sun was setting upon the mountain tops. Her testimony for CHRIST was most joyful and triumphant. On Friday afternoon she knew that she was going home, so we had the LORD'S Supper together for the last time on earth. It was a painful but yet peaceful time, in the light of eternity.

We reconsecrated our dear boy to GOD, and with my tears I christened him. My dear wife's soul was joyful in GOD, she so often repeated "I am washed in the Blood

of the LAMB," "Blessed are the dead which die in the LORD." She said, "Oh, read to me about the New Jerusalem." When I read, "There shall be no thirst there," she said, "I shall soon be at the river of the water of life, and I will drink."

I told her how much I had always admired her godly life and consecration in being willing to rough it in the hard journeys. She replied, "Do not flatter me, I am one of the least of all Christians, and I look upon myself as having done less than any lady in the Mission."

On Saturday morning she was very happy to go home, yet sorry to leave me and our dear boy; but she felt at rest about us in the LORD. Our two women, and some neighbours were in the room; she asked me to sing "I am sweeping through the gates of the New Jerusalem," and to let them know her peace in JESUS. I could not sing it through: I made the attempt, but could scarcely read it. I read also, "Leaning on Thee alone." She helped me to sing the last verse.

"Leaning on Thee, no fear alarms,
"Although I stand on death's dark brink;
"I *feel* the Everlasting arms,
"I shall not sink."

She then exhorted our nurse and charwoman to put away idolatry, and trust in JESUS if they wished to see her again, which would be in heaven. She then gave away some children's clothes for the children of the women who have helped us. Once she said, "When I get to heaven, the first person I want to see is JESUS: I will fall before Him; the next is our dear Ebenezer, so I shall have one little boy in heaven, and you one on earth."

A BEAUTIFUL CONFESSION.

To a Roman Catholic visitor, who asked if she would like to be helped by means of sacraments from the Romish priests, she made a very beautiful confession of faith and peace. When asked, "But do you not need to *confess?*" she replied, "No, JESUS CHRIST is my HIGH PRIEST and SAVIOUR."

"But is your conscience clean?"

"Yes, I am washed in the blood of the LAMB."

"Do you not need extreme unction, then?"

"No, it is no good."

As the friend left, my dear wife lifted her hand toward heaven as a sign to meet her there.

During the day, she said, "I can see the beautiful gate. Oh, how nice it would be to cross over just now." About nine o'clock p.m. she gave me final directions and salutations to friends. She said, "When you write to Mr. and Mrs. Taylor, give them my Christian love; they have always been kind to me."

I watched her during the night. I was relieved a little by a Romish neighbour for a short time, because from constant care of my wife and child during the last forty-eight nights and days, my dear wife saw that I was worn out. She said, "I shall be glad to go home, for, poor man, you need rest."

The Lord's day came, and it was a comforting thought that she was going home on the Lord's day to join the throng of the redeemed.

When suffering acutely, she feebly prayed, "Oh, LORD JESUS, do come quickly and take me home." She often asked me to feel her pulse, and tell her if she was going. A short time before her departure, I asked, "Is JESUS with you?" She bowed her head in response, and soon after

FELL ASLEEP IN JESUS.

It was a very painful moment, but I could truly say, "The LORD gave her to me; the LORD hath taken His own: blessed be the name of the LORD!" This is the deepest water that GOD has caused me to cross: *blessed be His name for the joy of knowing Jesus in every circumstance of life.*

Her life has been that of a pioneer in the west of China, rather than of a reaper. She has done what she could, not what she would, because of the continual hindrances.

On Monday scores of women came to see her corpse, and they were surprised to see her just as if peacefully asleep. They had never seen any one like it before. They heard her testimony from the women who heard her give it, and it gave me the opportunity of preaching the Gospel to them. I do hope that GOD will use this event to quicken some souls.

My dear wife charged the wet-nurse to care for her dear little boy, and she promised to do so. Thank GOD, little Samuel is getting on very well. This is a comfort in my present lot.

I have had to perform the painful duty of saying good-bye to my dear wife's face till the resurrection morning, when we shall meet again.

To-day I have paid for a piece of ground in which to place her remains, and also for the use of the Mission. I present it to the Mission. It is a very suitable plot, situated in the rear of a village, at the Wu-li-kiao, about five *li* from the south gate. It is fifty feet long by thirty feet wide, and has a stone hedge on three sides. I am having a fourth side put up, the whole heightened, and a gate made on the east side, so that no cattle will be able to roam about in it. It has also another advantage: there is no fear of trouble arising on account of injuring the "fungshui" (luck) of other people's graves.

Our Romish neighbours have rendered me important assistance for which also I am grateful. Thus the LORD is wonderfully helping me—is He not? You see my present circumstances. I trust as soon as possible some one may come and assist me. The future I leave in the Lord's hands. Your best arrangements have been thwarted. The LORD is giving me His own peace.

I thank you very much for interesting friends in our behalf. My dear wife, just before her death, received a letter from Mrs. ———, of Mildmay, and just before placing her remains in the coffin, I received one also from Mrs. ———, which contained a card with some Swiss flowers upon it. This card I placed upon her breast as a memorial from her native land.

TO MRS. TAYLOR.

PLEASE accept my warmest thanks for your kind letter of May 11th, and also for the "Notes on the Power of Christ." *I am now enjoying the power of Christ's sustaining grace in my bereavement*, of which I have written fully to dear Mr. Taylor.

As you know, my dear wife gave birth to a dear little son on August 20th. But since then she suffered from many complaints, and has fallen asleep in JESUS.

You knew her sterling Christian life. She so often spoke of the joy she had whilst staying with you at Pyrland Road. She was a dear, good wife to me; she loved me intensely, and was willing to go anywhere with me, and share the roughing and isolation.

The last foreign sister she saw was on May 16th, 1881. She has gone to see the KING, and to join those members of our Mission who are now in glory.

My dear little Samuel is very well. Oh! how much his dear mother was going to do for him. She, of course, was sad to leave him and me, but she knew that the LORD would take care of us.

The LORD is helping me wonderfully. May He use my dear wife's death to His glory. At present I am busy, [illegible] soon feel my loneliness and bereavement more. [illegible] will comfort.

TO MRS. ——, MILDMAY.

OCTOBER 24*th*.—Please accept my warmest thanks for your very kind letter to my dear wife of June 6th, to hand on 3rd inst. Perhaps before you receive this you will know why I have to answer your kind letter for my dear wife. You never met in this world, and never will here, but will in the glory which the LORD JESUS is preparing for the redeemed. My dear wife has gone into the presence of the KING.

She has been the pioneer missionary lady in this part of China. She and Mrs. Nicoll were the first two foreign ladies who landed at Ch'ung-k'ing, SI-CH'UEN; then she was the first in KWEI-CHAU and YUN-NAN; and thus she prepared the way for others to follow. She was a native of Switzerland, a Christian of sterling character, not a great talker, but a plodding worker. The LORD took our firstborn to Himself, and then we heard His call to "go forward," and offered ourselves for this new province. We arrived here in June, 1881. The last foreign sister that my dear wife saw was in May, 1881; so she may justly be called a lonely worker.

Alas! that in this year of grace she only has been labouring for JESUS among the YUN-NAN women in a small way. Only the LORD knows what trials we have had in this province. It has indeed been up-hill work, even to live. My dear wife gave birth to a beautiful boy on August 20th, whom we have called Samuel Ta-li. The LORD helped us wonderfully. Our nearest medical brother was 47 days' journey distant, so you can see that he was not within easy call. Yet the LORD helped us. I was very hopeful that she would soon be about again, but such was not the will of the LORD. A series of sicknesses set in, and all remedies to hand gave but little relief, and my dear wife fell asleep in JESUS on Lord's Day afternoon, October 7th.

She was very low when your letter arrived, and she enjoyed my reading it and liked very much the card you sent. The picture in the corner, a boat making for its haven in the night—just seemed appropriate to her soul's condition. She knew that she was going home. On Friday afternoon we had the Lord's Supper, in our loneliness, for the last time on earth. At this solemn service we consecrated our dear boy to the LORD with tears. On Saturday morning, when some Roman Catholic neighbours and two heathen women in our employ were near her bed, she wished me to help her sing, "I am sweeping through the gates of the New Jerusalem," so that these women might see how JESUS sustains a believer in the prospect of death. I did not sing; it was hard enough to read it. I read the beautiful hymn, "Leaning on Thee alone," and I was able to help my dear wife to sing the last verse,—

"Leaning on Thee, no fear alarms,
"Although I stand on death's dark brink;
"I feel the Everlasting Arms,
"I shall not sink."

How blessed to be able to sing this in truth! *Oh! the joy of knowing* JESUS, *for time and eternity*—in life and in death, in the midst of friends, or when your nearest brother or sister in CHRIST is far, far away!

Now I am alone; an empty chair stares me in the face at meals; no dear face or voice cheers me in my loneliness, save the dear face and voice of my motherless boy—thank GOD for this solace. "The LORD is good, and doeth good."

Let me ask you to continue to write at times to some sister in China.

I pray that you may see much blessing upon your own and your husband's labours at Mildmay.

Notes on Northern Kansuh.

BY MR. GEORGE PARKER, OF TS'IN-CHAU.

(*Continued from page* 11.)

AT Wei-chau all the elders of the place gathered within and around a shop. The mullah sat by my side, but towards the end of my address slipped away. I heard in the evening that he was opposing what I had said about substitution, the just dying for the unjust. He insisted that GOD was just, and could not accept an atonement. In the evening a retired shopkeeper, who did not join in the rebellion, and was ruined at the time, spent some hours with me. I think he is not satisfied with the husks. I contended for spiritual worship, and no access to GOD in our own righteousness.

At Huei-gan-pu, one remarked, holding the Bible in his hand, "This is the foundation of our religion." A Mohammedan at Wu-chong-pu said, "There are four 'king' (Scriptures)—the Law of Moses, the Psalms of David, the Gospels of JESUS, and the Koran of Mohamet."

As the Mohammedans are ignorant, and know little more than the names, and a smattering of the history of holy men of old, mixed with a considerable quantity of superstition, I generally adopt the historical method in addressing them, as it leads naturally and easily to the Atonement, and avoids controversy:—Noah was chosen to preserve a seed on earth; Abraham to be the progenitor of a nation that should only serve the LORD; Moses to save Abraham's descendants, and publish GOD'S law; JESUS to live the perfect life that Adam failed in, to explain Moses' law; and then, enumerating the sin which spoilt the holy lives of each and all before, state that the office of "sacrifice for sin" was given to JESUS, since He alone was sinless, and therefore capable of accomplishing the Atonement.

If Mahomet is mentioned, I avoid the subject by stating that his doctrinè was never propagated in my country, and that JESUS told His disciples when He ascended to heaven to expect His return again to fetch them. This I state is the hope of those who worship the LORD in England.

At Tsin-chau, or wherever we may be *living*, it might be well to expose error as well as preach truth, but it would only make enemies of strangers before they had even heard the preaching of the truth or read the Scriptures. I adopt the logical method, "JESUS was a prophet," therefore he could not tell a lie; HE said He was the SON of GOD.

At Ling-chau I let them take the Bible to a neighbouring village, and bring it to me at Ning-hia.

At Pau-fong Hien I sat outside the inn door. The people sat around on the ground, and listened with the utmost interest.

The day we left Ku-yüen, on our return journey, it rained so when we arrived at Ka'i-ch'eng that we were obliged to stop. The mullah took me to his house, and made me eat a little oil-cake and drink tea, and in the midst of our conversation he said, "There is something wonderful about JESUS; our 'king' (scripture) says that He was the Lord's '*Ruakh*,' the Hebrew for breath or spirit." If they acknowledge Him to be more than man, it is next to granting His divinity. I shall henceforth use John i. 1-3, and 12, from which to preach His Godhead.

At Shui-loh a scholar came into the inn, and putting down a tract said, "I cannot make anything of this. The book states that there is a difference between heaven and GOD. I know heaven, and I know Confucius, but who is this GOD (Chu-tsai.)" After listening, with others, for some time, he went away exclaiming, "Good doctrine without bounds." Met individuals who had received books in 1876 at Ping-liang and Tsin-ning Chau.

At U-rong, the chief Kü-ren of the country who has refused office, and is much praised for a good man, bought a New Testament, saying, "I have long wanted to see your books." He came to the inn and listened most humbly, while I told him GOD'S way of saving men. He refused to sit while I talked, and inquired if I should be coming that way again. I gave him a copy of Mr. John's tract written for scholars.

At Heh-ch'eng-tsï, a native of Pau-teo, a soldier, wanted to hear particularly what I was preaching. He can read, and has a very intelligent expression. He seems altogether out of his element at the camp.

A number of carts came empty from Lan-chau to buy grain (millet), nine days' journey. Lambs are killed for their skins. On market days hundreds of carcases are on sale at the low price of 1s.

At Ning-hia I found the Manchus exceedingly respectful. The secretary (si-ie) of one *yamen* paid me several long visits. He got puzzled over Mr. John's lesson on chemistry, which upsets the native philosophy, but it needs illustrative experiments to make it intelligible. The assistants (ie-men) at the other Hien *yamen* were very friendly; one of them, asserting that he was very fond, when at Peking, of going to the chapels to hear the preaching. May our GOD open a door there for Mongolia's sake.

A SI-CH'UEN fortune-teller, who has spent eleven years in Ning-hia, was thoroughly awakened by what he read and heard. He observed that the account of CHRIST'S feeding the five thousand was in all four gospels. I have found more than one puzzled by finding JESUS beginning again in Mark when He seemed to have finished His earthly life in Matthew. It ought to be stated in introductory tracts that the New Testament is a compilation of writings that were not originally in one volume.

The SI-CH'UEN man came every evening of my two visits to Ning-hia. To any who might come in, he began at once to tell the wonders he had heard. I parted with my well-marked New Testament that has been my preaching companion for several years, and also gave him a copy of Genesis I had. He wanted to know all. He was quite sorry at my departure, and remarked he would have no one to help him with his difficulties. He is to put a mark against what he does not understand, and is to look forward for my return. Outside the border beyond Shih-tsui Shan, two or three days' journey, is a village called Sau-tau-ho-tsi. Here is the headquarters of the Romish Mission. They have, since 1876, extended their borders within the Ning-hia Department. They come by way of Peking and Kalgan. At Ping-lo Hien a carpenter visited me and accepted a catechism and some portions of Scripture. He showed me his Chinese missal and catechism. The second commandment was absent from the latter. At Wang-ye Fu or Ting-yüen Ying, the Mongol capital, they have a native agent, who said it was very difficult to persuade the people at that place.

At the pass on the mountains between Ning-hia and Wang-ye Fu we entered the keeper's lodge and had some tea, and were allowed to cook some vermicelli. The Mongol and his wife were very pleasant people, and listened most inquiringly. They asked for a gospel which they heard I had with me, and said they would get some one to read it to them. I was asked for Mongol books on the street. A Mongol came to the inn for a tract; he inquired if he was to burn incense to it. There are only 300 priests here, but at Paing-lo-reh-kong, three days' journey north in the desert, is a temple with 2,000.

Take the jacket from the Chinese male dress, plait the tail into two lengths, each enclosed in a blue case, and hanging over either shoulder, modify the cap, and you have the Mongol female attire.

The king's brother sent to invite me to pay him a visit; we conversed until near sunset. He was the first to remark that my passport was out of date. I had prayed before arriving at each Hien that it might not be noticed, even if examined; and this was my turning-point for home. He showed me some photos given him by a priest who visited the place last year.

This journey will have to be undertaken again as soon as possible after the Arabic and Mongolian Scriptures arrive. There are some souls who have begun to realize that they are in the dark, and the Churches of GOD must not tantalize men's souls by giving them a glimmer of light for a few hours, and then let them go on for years with unsatisfied desires. Northern Thibet and Southern Mongolia are both accessible. What an honour is open to any with the silver and the gold to send the first ambassadors of the Cross to those nations from the Chinese side!

The Shao-hing Girls' School—Cheh-kiang Province.

FROM MISS MURRAY.

SHAO-HING, *November 30th*, 1883.—Just a line or two to tell you how well it is with us here—we are all well, and have no colds or coughs, though the weather has been wet for a month, with only four dry days in the whole of it.

I have continued to gain flesh and strength as fast as possible since I got home, and feel, if the rain would cease, as if I could be out as usual. I have only been out twice since coming home. During one of these visits, in the house of a lady who can read, and to whom we lent a gospel some time ago, we met a stranger, who invited us to her house. There we were pleased to find an elderly lady who can read also. We gave her a tract. I hope to give her a gospel soon. It seems *so* long since I was about among them. The new servant-woman is a heathen, but very nice. One of the girls gives her a lesson every morning, and she gets on well. She is interested in it, and sometimes I find her with the primer

open on the stool when at her needlework. Who knows what may be the result of her coming? She is so bright and happy that, if she were a Christian, she would soon have an influence among the women.

I must not forget to tell you that the girls are so different. I have scarcely heard Pao-tsia's voice since I came home. She is so different since the time she wrote me that letter in which she seemed to abominate her sins. Æ-li is very different too. That is a mercy, as she has such influence over the others. She takes up dear Kying-me's work now, and is very helpful and nice. Her sister, too, is very nice. Æ-ling is a lovely character: oh, that it may be GOD'S will to spare her for HIS work. You will thank the LORD for the above, will you not, for really it is a great mercy to me?

"In Journeyings Often;"

OR, SEVEN YEARS OF MISSIONARY TRAVEL IN CHINA AND EASTERN THIBET.

BY MR. JAMES CAMERON.

(*Continued from page* 162, *Vol. viii.*)

IN OUR volume for last year we gave Mr. Cameron's accounts of his earlier journeys, in which he traversed more or less of fifteen of the eighteen provinces. The following papers continue the account, and record journeys through the southern parts of SHAN-SI, through SHEN-SI, and into KAN-SUH and HO-NAN. We hope to give in our next number a map of China prepared to present to the eye the whole of these journeys—the journeys of one earnest man in seven years—than which there could be no more striking proof of the openness of China to the Gospel, and of our duty at once to enter in more fully.

WORK IN SHAN-SI, SOUTH OF THE GREAT WALL.

ON THE morning of August 17th, 1880, we bade farewell to our kind hosts at Kalgan, refreshed and strengthened by our stay, and by the fellowship we had had with them. We journeyed southward to Yü-chau, through a well-peopled district, with good soil and promising crops. The indigo crop in one district was ranker than any I had seen elsewhere. On leaving Yü-chau, we soon

RE-ENTERED SHAN-SI,

and after visiting the first Hien, had to cross the mountain ranges and the southern part of the Great Wall before the other cities could be reached.

We passed a little to the north of the celebrated *Wu-t'ai-shan*, with its noted Thibetan Buddhist monasteries; but we had to deny ourselves seeing them, as we were not on a pleasure excursion or exploring expedition. Our route was necessarily a very zigzag one, for we had to visit all the cities east of T'ai-yüen Fu, and also many market towns and villages, in most of which we were able to do some work. South of the above-mentioned range, our road to the capital would have been pretty level, had we gone direct; but several cities amongst the hills had to be visited. For our *détours* we divided our party, to economise time and money. The people generally were illiterate, and book sales were not large: they were, however, civil, and many listened with seeming interest to our story of redemption. The inn accommodation was passable, but the prices were often exorbitant.

FAMINE DISTRICT REACHED.

At Sin-chau Hien, my companion and the colporteur went direct to T'ai-yüen Fu. I took the remainder of our books eastward, to some outlying cities amongst the hills. We had seen plenty of coal on our journey, with iron also abundant, and we passed many smelting furnaces and some other iron works. Proceeding southward we found traces of the late famine in the poverty of the people, and in the number of ruins passed here and there. The crops generally promised well, but some we saw further north were destroyed by a recent and severe hail-storm. Never before had I such a vivid realization of what the hail in Egypt must have effected, until I saw field after field of splendid corn utterly ruined. Only the corn in ear was injured; the hail seems to kill it by striking upon it. None of it was beaten down, and yet all was turning black and unhealthy.

On this *détour* I visited five cities, and in some of them had fair sales. The rainy season having now set in, the roads were all but impassable in many places. When I reached

T'AI-YÜEN FU, THE CAPITAL OF THE PROVINCE,

I found my companions and the other members of our Mission well, as also Mr. and Mrs. Richard, of the Baptist Missionary Society.

My next journey was through the T'ai-yüen plain to P'ing-yang Fu, the head-quarters of Mr. Parrott, also engaged in Bible work. Mr. Pigott remained at T'ai-yüen Fu, but the colporteur Kwan and a man to sell tracts accompanied me.

We crossed the *Fen* river near T'ai-yüen Fu, and kept between it and the range of hills to the eastward, visiting and selling, also preaching in all the cities and in many of the towns in that part of the plain. This must have been densely peopled and wealthy a few years ago. Villages and towns are numerous, and many of the houses are very large and substantially built. There is an air of returning prosperity about this place, and the people are not so spiritless as in many other famine-stricken parts.

One district passed through abounded in vineyards, and the grapes were splendid and cheap. A pound and a third (or a catty) cost from seventeen to twenty cash (say three-farthings).

In Fen-chau Fu, the next prefectural city, we spent several days, and had good sales considering the general poverty. The Chinese are careful of their money, but in the famine districts they are extremely so. Many would look at my books and appear anxious to get one, but would not give even the five cash required. Not, perhaps,

in many cases from absolute inability, but every cash was a prisoner not to be lightly parted with.

Some miles further south we entered the hills, and had it more or less hilly till we reached the P'ing-yang Fu plain. On this journey, which occupied the best part of a month, we visited one Fu, one Chau, and nine Hien cities, besides many market towns and villages, and sold nearly 3,000 portions of Scripture, besides the books and tracts sold by Mr. Pigott's colporteur. All these cities are in the basin of the Fen river; but to the south of the T'ai-yüen plain, the garden of SHAN-SI, the population was sparse, the cities less healthy, and the people less bright and hopeful. At Hoh-chau I met Mr. Parrott, on his way to T'ai-yüen Fu.

P'ING-YANG FU.

Here the work seemed likely to extend into adjoining villages; the natives themselves have taken it up and several of them were preaching to their neighbours and friends. One had a service or two in his house for his fellow-villagers every Sunday; and another, an old doctor, had one in his house for women. Others also were doing a quiet work in their own houses and villages. One poor fellow had had to suffer stripes for his religion. He was taken to the *ya-men* and beaten—all say just because he was a Christian. He bore it with Christian meekness, and went on coming to the meetings and speaking for the MASTER as before.

The late famine was most severe in this prefecture; many say that seven-tenths of the population perished. Ruins of houses and temples are numerous everywhere.

(*To be continued.*)

Kan-suh Province.

FROM MR. W. H. HUNT, OF TS'IN-CHAU.

WE have just (October 15th, 1883) once more "pitched our moving tent," so it would, perhaps, be well to tell you something of our journey and present surroundings.

Before leaving Han-chung we had incessant and heavy rain for several weeks. This was unfortunate in two ways: first, the mules we hired had all been standing idle during the wet, and so, of course, were almost unmanageable; and secondly, the roads were made muddy, and the streams and rivers very swollen. However, we decided to start. It was 25th September, and loading the mules occupied the whole morning. All the animals were ready enough to prance, kick, and run; but two or three were particularly bad, and threw their loads more than once before they were made to carry them. My wife rode in a sedan; our organ and a writing table followed; and a coolie carrying a few stores, medicine for opium-smokers, and tracts, brought up the rear.

At the start, Mr. and Mrs. Easton, Miss Wilson, the three elders of the church, and a large number of native converts escorted us a long distance, and then we were left alone once more to seek new friends and scenes elsewhere. These partings are always painful, and how many of them we have had since leaving our nearest and dearest in Old England!

Our road lay through and over high mountains nearly the whole distance, and was very stony generally, though once or twice there was a change from bad to worse, when, on some of the hills, we had to slowly labour through deep, slippery mud, often nearly falling when climbing up and sliding down. There were many streams and rivers to ford, as bridges are almost unknown on this road. I walked in straw sandals, which are wearable only after a good deal of practice, and found the exercise pleasant. We were twelve days on the road, including Sunday, on which day we rested in an inn, situated amidst the most lovely mountain scenery, with the loud, but agreeable noise of rushing streams continually in our ears. The ascent and descent of the Peh-ling mountains afford splendid scenery—which, however, is left behind when we reach Ts'in-chau, to be replaced by very plain hills and valleys, the mud colour of which strikes one at first sight. This journey cost us a little over £9 (Chinese, 68,000 copper cash) excluding, of course, the food we ate; from which you may see that labour is not dear in this country.

The dialect spoken here is very different from that of Han-chung, and will need study. To understand and be understood, however, is not very difficult. At present we are looking out for a house to settle down in, as Mr. Parker's is not large enough for two families. We hope also shortly to commence work among the villagers around the city, as it is always more hopeful in China than that among townspeople.

I shall not expect an answer to this letter till about eight months have elapsed; this will give you some idea of the distance we are living from the coast, where answers may be obtained within three months. The position here is one of increased isolation, but our GOD is with us everywhere, and "How shall the heathen hear without a preacher?" Living here, over 2,000 miles away from Shanghai, which is our Chinese England, one needs all the more the love and sympathy of friends at home; and that love and sympathy may be proved by the writing occasionally of an interesting letter of news to us who are "afar off."

Brief Notes.

DEPARTURES FOR CHINA.—A number of farewell meetings are being held while we are preparing for press, to commend to GOD for their journey and future work in China Miss MINCHIN, Mrs. CHENEY, Miss FOWLES, and Miss WHITCHURCH, Mr. WINDSOR, and Mr. HUGHESDEN, who are expected to sail in the P. and O. steamer, *Kaisar-i-Hind*, on February 27th. Prayer is asked for journeying mercies, and many souls by the way. They are due in Shanghai on April 15th.

EN ROUTE FOR CHINA.—Cheering letters by the way have been received from Messrs. A. Langman, Thos. King, and Wm. Key, who should (D.V.) arrive at Shanghai on March 7th.

ARRIVALS IN CHINA.—Messrs. J. H. STURMAN and W. E. BURNET arrived at Shanghai, and proceeded on Dec. 1st to Yang-chau, where they commenced the study of the language. Miss Sarah Seed and Miss Lois Malpas reached China on the 13th December. Miss Malpas went on to Gan-k'ing. Miss Seed had not left Shanghai for Chefoo when we last heard.

MR. T. W. PIGOTT has recently baptised two men at Tai-yüen Fu, SHAN-SI. Dr. EDWARDS left Chen-tu Fu for T'ai-yüen in November, to take up the medical work of the late Dr. Schofield.

MR. PROTHEROE completed his probation, but not being thought suitable, was requested to return to England. He remains in China, however, but unconnected with the Mission.

MR. W. L. ELLISTON and **MISS GROOM** were united in marriage at Chefoo on December 27th. The civil ceremony was performed at the British Consulate, and the religious service was conducted by the Rev. F. W. BALLER at the Union Chapel.

MR. EASTON has secured a suitable house at Han-chung, SHEN-SI, for the residence of Miss GOODMAN, the Misses BLACK, and Miss MUIR, who are on their way there.

CHINA'S MILLIONS.

DOORS IN THE PALACE OF GOVERNOR-GENERAL TSO, IN LAN-CHAU

God's Gracious Leadings.

"*He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake.*"—PSALM XXIII. 3.

THE word here rendered "restoreth," suggests to the mind of the English reader the restoration of a wanderer from the LORD to His protection and favour. This, however, is not the primary idea of the word used in the original. It is rather restoration from depression or exhaustion, that is indicated. The same word in Psalm xix., verse 7, is rendered "converting"—"The law of the LORD is perfect, converting the soul"; that is, restoring the cheerful tone of the soul when depressed by calamity, or when wearied by service.

Viewed in this light, this verse suggests two most comforting thoughts: (1) *Fresh* supplies of strength, *fresh* supplies of grace and of Christian joy, as the exigencies of service may require; and (2) leading, guidance—guidance in right paths; than which no assurances could be more encouraging to the heart of those who are conscious of their own tendency to make mistakes as to the path of service, and to run down or wear out under its strain. And then, coupled with these two grounds of encouragement, we have the gracious assurance that HE does this for His own NAME'S sake. It is not for *His* glory that HIS service should be, or should appear to be, a toilsome slavery, wearing out the life and the joy of those engaged in it. On the contrary, the LORD'S people should always, with tell-tale faces, be unconsciously proclaiming that His service is a service of freedom, that the joy of the LORD is their strength, that He leads HIS own by right paths, and that He glorifies His own

great Name in them, and through them continually. May the LORD give us all the joy of *realising* that for His own Name's sake, that for His own credit's sake, He will renew our strength as we wait upon Him; He will guide us during our whole pilgrim-life with HIS own infallible counsel, and then, when HE has glorified Himself in us, will bring us safely to His own glory at last.

"HE setteth the solitary in families." His servant Jacob crossed the flood, a solitary wanderer, with his staff in his hand; but before he came back the LORD made him two bands. It is not the will of the LORD that His people should labour in isolation, but that they should be associated together in His blessed service. Those who pray, and those who give at home, on the one hand, and those who go and toil abroad on the other hand, are associated together; and in their corporate capacity they may take the full comfort which the assurances of this precious verse are well calculated to convey.

A band of successful workers in the mission-field soon finds itself, from the very increase of the work, unequal to all its requirements. Such a band may confidently look to the LORD for the additional help their enlarging work requires; and if yielding themselves up to HIS guidance, may feel assured that HE will not forsake them, but will lead them by right paths to seek and obtain the supply of this most important of needs. And when, after years of faithful service, one and another needs rest and change, that body and mind and soul may be refreshed by contact with those at home who have loved and sustained them, they may count with assurance on HIS giving them the needful restoration and refreshment for further service.

Our readers are familiar with the circumstances which led a number of us more than two years ago to bind ourselves together to pray for seventy additional workers. We believed that HE was leading us in the right path in first asking them from Him in prayer ourselves, and then in asking our brethren at home to join us in prayer for the seventy workers we needed, and for large reinforcements to each missionary body labouring in China. GOD is still answering these prayers—prayers that will continue to ascend to HIM until the whole number we need has been given us, as well as many more to other missions. Inclusive of the party whose departure we announced in our last number, forty-one have gone to China as GOD'S response to these petitions, whose names we subjoin:—

Mrs. PRUEN.
Mrs. PARROTT.
Mrs. ANDREW.
Miss MARY EVANS.
WILLIAM MACGREGOR.
E. H. EDWARDS, M.B., C.M.
W. WILSON, M.B., C.M.
Mrs. ELLISTON.
Miss F. STROUD.
Mrs. DRAKE.
Mrs. PIGOTT.
Mrs. JACKSON.
Miss C. S. GOODMAN.
Miss L. C. WILLIAMS.
Miss S. CARPENTER.
Miss M. CARPENTER.
FREDERICK A. STEVEN.
F. MARCUS WOOD.
HENRY DICK.
OWEN STEVENSON.
C. H. RENDALL.
Mrs. RENDALL.
Miss A. DOWMAN.
Miss E. BUTLAND.
Miss J. BLACK.
Miss H. BLACK.
Miss S. MUIR.
Mrs. SOLTAU.
J. H. STURMAN.
W. E. BURNETT.
Miss S. SEED.
Miss L. MALPAS.
A. LANGMAN.
THOMAS KING.
WILLIAM KEY.
Miss MINCHIN.
Miss FOWLES.
Miss WHITCHURCH.
Mrs. CHENEY.
THOMAS WINDSOR.
EDWARD HUGHESDON.

Beside the above, Miss Kemp, though not included in the list of our missionaries, has gone out, and is helping us in the work, so that twenty-eight more will complete the number of seventy workers to assist us, for whom we ask GOD. That this number may speedily be granted we ask the continued prayer of our readers.

So far for reinforcements. What about means to sustain the work? We have in previous numbers of CHINA'S MILLIONS mentioned how we were led to ask the LORD to put His seal on the project of asking for seventy workers by inclining some of His royal-hearted stewards to give liberally of their substance; and how, while we were asking in China, one was led to send in £3,000 for the very object desired. Not only, however, has the LORD indicated in this way His will to bless our efforts for the enlargement of the work; many others have been led to give help. In the year 1881, before the first of the seventy went out, we received 1,462 unsolicited donations;

in the following year, after some of them had gone, 1,740 donations (equally unsolicited save from GOD) were sent in; and last year the number of donations rose to 1,956.

The income of the three years respectively was :—

In 1881	(from January to December)	£9,544 13s. 4d.
„ 1882	„ „	£10,608 9s. 11d.
„ 1883	„ „	£16,290 1s. 4d.

The last sum, however, includes the special donation above referred to.

Nor have the number of donations and their amounts been the greatest sources of encouragement. In the deepening of spiritual sympathy and loving interest, evidenced by the letters of kind donors, and in other ways, GOD has equally shown His approbation. It is a constant joy to us to receive kind letters which gladden our own hearts, and which, we feel so sure, gladden the heart of our beloved MASTER, that our service for Him is one of the greatest joy. It may not be out of place to give a few specimens of the way in which the LORD deals with us. On February 5th we received a letter from one of the Midland counties to this effect:—

"DEAR SIR,—If the Chinese are to be converted, or rather, if the Gospel is to be preached to this generation, there must be *strenuous effort somewhere*. I beg your acceptance of a trifle to help on the work."

Sewn up in the letter were two sovereigns, the preciousness of which to the dear MASTER, we are quite sure, gold and silver could not represent. By the same post came another letter from a beloved servant of the LORD in Scotland :—

"When you were in ——, I heard you pleading for China, and you asked us to look at home if there was anything we could give to forward the cause of GOD. Well, I cannot at present send money, but *I have looked*, and found the lace Maltese shawl—the gift of my dear husband, now gone home—which I will post at the same time as this note, and which I hope you will accept for the cause so dear to your heart. With every kind wish, and commending you and your work to the LORD, believe me, your sincere friend."

Need we say that our eyes filled with tears—tears of joy—as we felt that JESUS *stood first* in that loving heart? And we thought of the gladness of His heart at that gift, so inexpressibly precious to the giver—aye, and so inexpressibly precious to the true Receiver, the LORD JESUS CHRIST. We thought, too, of the CHRIST-winning that would surely accompany such a dedication of prized objects to HIS service, and felt glad indeed—glad for the MASTER'S sake, and glad for the donor's sake, as well as glad for the work's sake—for that beautiful shawl will produce a sum that will sustain an able native worker for a whole year, while making known the SAVIOUR'S love to the perishing. May the LORD abundantly bless those who give the things most precious to them to Him who is more precious than all His best gifts.

Not many days after this, a third letter was received from the north, enclosing the sum of £40 2s. 6d., sufficient to cover a passage to China. The dear writer had interested her friends by circulating Mr. George King's little book (see note on page 44), and expressing her wish to forward sufficient to supply a passage. She wrote, with the money :—

"It is almost the first time I have ever done work of this kind. GOD put it into my heart, and I could not give up till I had got the £40. It is not much; but 'the least we do for JESUS will be precious in HIS sight.' I am so glad you found some in Scotland willing to give *themselves* for work in China. I shall not cease praying for you and all the workers there."

A few days later, a friend enclosed 5s., with these words :—

"Will you accept of this small sum for the CHINA INLAND MISSION, from one who prays daily that the LORD will prosper the work?"

We did not think the sum small. Multiplied by all the love it represented, and by all the prayers that accompanied it, we feel it to be a priceless gift, and are gladdened and encouraged by it.

Then came a little letter from an English university town, written in a large hand :—

"DEAR SIR,—I want to help the boys and girls of China to love JESUS, as it says in *The Children's Treasury* for 1876. I have just been reading about it. If you have not died since then, I want you to let me know; and I will send you a little money I have saved.

"Your affectionate GRACIE ——."

Our reply to this sweet little letter, that cheered and encouraged our hearts not a little in the toil of HIS loving service, was soon followed by another from our dear young friend :—

"DEAR SIR,—My father says I may send *all my money* if I like, so I have drawn it out of the Post Office Savings Bank —four shillings—so I now send it, and hope it will help to make the little boys and girls in China good and happy."

About the same time came another letter, enclosing twenty shillings, with the following words :—

"DEAR SIR,—I herewith send postal order for £1 for the use of the Mission. It is but as a raindrop ; but it is not convenient to me to do more. 'To will is present with me.' Would that a full and copious shower of such raindrops could fill your treasury, and thus the means be provided for the much-desired 1,500 new missionaries to flood the land with the Gospel of the grace of GOD !

"Yours respectfully, ——.

"*In my 90th year.*"

Our hearts could not but sing a song of praise as we saw HIM leading little Gracie, and our valued friend in his ripe old age, to sympathise with and aid the same objects according to their means. Another letter greatly touched us :—

"DEAR SIR,—I inclose an order for £12 10s. 6d. in favour of the CHINA INLAND MISSION. It is an offering from six young women and one working man, whose sympathies go out strongly to the work, but for whom GOD seems at present to appoint work at home. It may be interesting to you to know that the immediate cause of awakening our present interest was the letter of Mr King, which appeared in one of the summer numbers of *The Christian*.* Ever since then, two of us have been looking about us for some means of earning, saving, or collecting money for China. Mr. King spoke of the possibility of living for a small sum in China, and we have been hoping and praying that we might be privileged to gather what might keep one man. The bulk of our present offering, however, is money earned from *extra* work, and our original idea was to make it a nucleus by means of which we might arouse friends to make up a sum which would enable us to have one corner appropriated to us, for which we might constantly pray, and regard the missionary as one in whose success we had a personal interest. Whether we may yet be led to interest a larger number of our friends we cannot say ; but we will go on praying that GOD may enable us in some way to give more help to the work. In the meantime, though our help is small, it is perhaps more thoroughly spontaneous than it might have been if we had seen our way to do what we at first thought of. The money has been *offered*, not *asked for*, when the cause was stated."

Our readers may feel sure that this letter, and the offering it contained, were as a very box of alabaster, broken at the feet of our LORD, whose fragrance filled our hearts, as well as rejoiced HIS. Could we help with our whole soul praying that GOD would *richly* bless each one of these willing workers, who had thus gladly dedicated the fruit of their toil to His service ?

Another friend writes :—

"Enclosed you will find postal order for 3s. for the CHINA INLAND MISSION. We meet every Saturday evening to pray for missions at our chapel at ——, and subscribe towards various societies. This month's subscriptions I send to you, praying that GOD may greatly bless those who are testifying for Him in the midst of much darkness."

Again comes a letter across the sea, from Canada :—

"I have been receiving for some time your periodical, CHINA'S MILLIONS, and have become interested in the Mission, believing that Mr. Taylor has the right and Scriptural idea of the object of missions, viz., not to convert the world, but to preach the Gospel to all nations as a witness, and thus hasten the coming of the day of GOD. I enclose a bill of exchange for £5, as a small donation to the Mission. May GOD bless the devoted men and women engaged in this glorious work. Please continue to send me the paper, as I have learned to look for it regularly."

Space will not permit, nor, perhaps, is it necessary to give further quotations. These will show our friends that, in our corporate capacity, with gladness of heart, we see the LORD restoring our souls, and leading us in the paths of righteousness for His Name's sake.

"He hath done great things for us, whereof we are glad ;" and we may well say—

"Bless the LORD, O my soul :
"And all that is within me, bless His holy name."

J. Hudson Taylor.

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Bhamo, Upper Burmah.

FROM MR. HENRY SOLTAU, DATED 8th JANUARY, 1884.

NOW that we are settled in and fairly at work, I must send you a line. Until the workmen were out of the house and kitchen premises I could not find any spare time for writing, but just now there is a lull in building operations, as our iron for roofing has not yet appeared from Rangoon.

The work here is very interesting and encouraging. To see a regular attendance every evening of a dozen Chinamen in this house for prayers, is a very encouraging sight. All who can read are allowed to read verse by verse, until the chapter is read through. Our evangelist explains the meaning to all. I have not yet taken any part in the exhortation or prayer, as I find the little Chinese I had almost gone, and needing fresh study to work it up into anything like usable shape.

Our Lord's Day morning services are well attended, averaging from twenty-five to thirty. Here a regular sermon is preached, and prayer generally offered twice, when the majority present usually kneel. It is a great exception for any one to leave during service.

Afterwards I dispense medicines. Many who come are really inquirers, but not yet ready for baptism. Opium has a hold upon many of them, but they are trying to give it up, and are taking medicine to help them. There is far greater tolerance of the Gospel than formerly, and I have not yet heard any sneering at the name of JESUS, as often happened in former times.

The two whom Stevenson baptised are going on very satisfactorily. The old man is a diligent reader of the Bible, and any good books he can lay hold of. He is too deaf to receive instruction by word of mouth, though I fancy our evangelist must have imparted something to him in this way, as he now nearly always speaks at the top of his voice to every one.

The younger Hwang will, I trust, prove of great help in days to come. He lives with us and serves us in the dispensary, and on building work. I never see anything unworthy of his profession in his walk.

I am as busy as possible with the sick, of whom there are an unusual number this season, and have at length arranged to open the dispensary only Mondays, Wednesdays, and Fridays, keeping the other days for study and receiving visits.

There is a prospect of some fighting at Mogong, up the Irawaddy, the great Jade Stone district.

The Woon of that place and all the inhabitants have fled to Bhamo, in consequence of an attack on the place by Shans and Kah-ch'ens. A Chinaman, badly wounded by a bullet, has come down and is under my care. He lives on the street—ought to be in a hospital. The ball entered near the scapula, and rounding that bone, came out in front of the humerus, splintering that bone. The wounds were in a very bad condition when brought down, and I fear he will not recover. I go once a day, and our helper twice, to dress his wounds. Then I have a little boy with a broken leg also to be seen after—outside, beside a good number of regular dispensary patients.

I am getting wood for my little hospital, which I think of building over the dispensary. Carpenters are very scarce, and we must here, as elsewhere, go *slowly*.

Three or four hundred soldiers are going up to Mogong to-day or to-morrow. Meanwhile trade is paralysed, and many people feel alarm here. The Chinese say they have a great deal of money here, and they do not want so many men to be sent away from the town.

We are so accustomed to alarming rumours, we now think little of them. The LORD is our Keeper.

I must now close. We are both quite well and very busy. Many inquiries for Mr. Stevenson.

Progress in Seven Years.

EXTRACTED FROM AN ADDRESS BY R. J. LANDALE, M.A. Oxon.

I SHOULD like to mention one point, namely, how altered the aspect of mission work now is to what it was even seven years ago. When we went out Mr. Taylor had an article in one of the current numbers of CHINA'S MILLIONS headed, "The First of the Nine." The meaning of that article was this—of the eighteen provinces of China, there were missionaries in nine, viz., those on the sea-board; and in the other nine there was absolutely no one preaching the Gospel. By "The First of the Nine," Mr. Taylor meant the Province of Ho-nan, that being the first of the unoccupied provinces to which we sent missionaries.

A month or two before I arrived, a small body of our brethren, about ten or twelve, had started two and two for these western provinces. Messrs. Broumton and Judd had gone to Kwei-yang, and King, Easton, Parker, and Cameron, and the other friends, were itinerating in the western provinces. Not merely were the Shanghai papers laughing at the idea of occupying these western provinces, but even among the missionaries there were those who regarded it as an impossible scheme. I can well remember that the first Chinese missionary I ever had the pleasure of talking to before I left home smiled incredulously when I spoke to him of pioneer work in Western China; and, doubtless, ten years ago it did not seem very likely that missionaries would gain access to those jealously-guarded regions. But what was going on while we were actually in the French mail

steamer journeying towards China? Mr. Margary, an English official, had been specially sent across China to Burmah, for the purpose of seeing whether it was possible for a trade-route to be opened up from India, to bring European goods into South-western China; but Mr. Margary, travelling officially, was assassinated by the Chinese in Yun-nan. Sir Thomas Wade, our ambassador in Pekin, of course, took the matter up, and I believe even went so far as to haul down his flag at the English Embassy in Pekin. War between England and China was imminent. At each port at which our steamer called, the first question put to the pilot was, "How about the war?" But war was *not* declared. After prolonged negotiations, the "Che-foo Convention" was signed, providing for the greater safety of European travellers in the interior for the future, and giving us the right to go where we pleased. At the very time when these brethren were starting from Han-kow, an imperial proclamation was issued, saying that Europeans were not to be molested in their travels through the country. I remember very distinctly, when travelling many hundred miles along the very route taken by Mr. Margary, not many months after, at every important town we came to in Hu-nan we saw this great proclamation on the city gates in large characters. Thus, in 1876, was the wrath of man made to praise GOD, and my own eyes have seen how the LORD, in answer to prayer, opened the door that no man shuts. *Now*, instead of Mr. Taylor having to speak about the *first* of the nine, what has he to say? "*The last of the nine*, KWANG-SI, now remains to be prayed for, as the only province still completely closed to permanent work."

Looking back over seven years, we must all feel more and more the solemnity of life and the reality of death. During these seven years to how many millions of Chinese has death come, and what has there been to light them through the valley of its shadow, and what have we done to bring the light to them? Seven years of our little span of life has gone, and no one of us can say who will be here in another seven years. But we see what GOD does in answer to the prayers of a little handful of His people. Yet what are we, compared with all these millions, that the LORD should hear our prayers? But He has done so. He does not mock us in saying, "All power is given to Me;" He does not say that, and act as if it were not so. What do the great politicians of Europe care for the China Inland Mission? We are, indeed, "as grasshoppers" to them; but I am convinced that GOD opened up Western China in answer to the prayer of those whose hearts' desire it was that the Gospel should be preached there. I am certain these political events were GOD'S way of doing this. Just when those men were ready, when they had acquired sufficient knowledge of the language to start on their work, the door was opened—not a year sooner, not a year later. But, further, now that the LORD has opened these doors, our *responsibility* has most greatly increased. Between my last station, T'ai-yüen, and the nearest one to it, P'ing-yang Fu, in Shan-si, there is a week's hard travelling. All along that road there are magnificent towns and villages, and if our 113 missionaries were ALL located between those two stations, instead of being scattered north, south, east, and west, they would not in the least tread on one another's heels. In a great many of these towns there are those who have been up to Dr. Schofield's dispensary at the capital, and often as we passed through them we would have people come to us and say, "We know you foreigners quite well; we had a friend who was blind and you restored his sight, or you cured such and such another case. When are you coming down here to open your dispensary, or preach to us?" In each one of these nine provinces we could easily have fifty or a hundred missionaries.

You will realise what has been done if I put it in this way. China may very fairly be compared in size to Europe. Suppose seven years ago there had been 400 men and women preaching the Gospel, say in London, Liverpool, Glasgow, Ostend, Bordeaux, and Gibraltar, Hamburg, and Trieste, a little circle of stations along the coast, there being no preaching places whatever except at seaports, and suppose during these seven years one, or two brethren, had set out for Vienna, and taken two months to go there by carts and wheel-barrows, and boats, and on foot; suppose others had gone towards St. Petersburg, and Rome, and Naples, and hired a little house in a back street in each of those cities; and suppose some particularly enterprising man, of the style of Brother Cameron, had gone as far as to cross the borders of Russia and begin work in Siberia; then you would have some idea of what has been done in China in these seven years. The free ports round the coast have been the great foundation-places for mission work; but in to-day's prayer meeting we have had letters read from half these western provinces, where brethren and sisters are "living in their own hired houses, preaching the Word to those that come to them." It is for us to take a lesson from what GOD has done in the past. If mission work in China had turned out a failure, if people had found that the Chinese would not receive the Gospel, or that when they did receive it they were only half converted, then we might say:—"We have given it a fair trial; we had better stop." But after all these years of experience of what GOD has done, I think our duty is to gird up our loins, and go forward like men. The time is shortening; we cannot tell how short it may be. Let us not look at our weakness, but look at the almighty power of Him who has promised to hear our prayer; and then make up our minds, that if these Chinese perish, generation after generation, their blood shall not be on our heads, because we refuse to take to them the Word of Life.

"In Journeyings Often;"

OR, SEVEN YEARS OF MISSIONARY TRAVEL IN CHINA AND EASTERN THIBET.

BY MR. JAMES CAMERON.

(*Continued from page* 40.)

THE EAST OF SHAN-SI.

Taking a fresh supply of books, we now turned to the north-east and east, and spent two months in the laborious work of supplying cities in this part of SHAN-SI with portions of Scripture, as also several cities in the adjoining province of HO-NAN. We visited altogether twenty-nine cities, six of which were prefectures (Chau or Fu). Of course all the market towns and villages that lay along the route were visited at the same time.

Starting on October 26th, 1880, in a north-east direction,

we were soon amongst the hills. One small city, with no trade, was situated in a poor valley; then we crossed the hills to T'sing-yüen Hien. I sent my native companions and the bulk of our books and baggage direct to Lu-gan Fu, while I visited nine cities before rejoining them. The country traversed is all hilly, and around the most northerly city visited, Ho-shun Hien, it is even mountainous. In that neighbourhood coal is most plentiful and very good. All these cities and country districts suffered terribly during the famine; many houses and shops are still in ruins or shut up. One little city appeared to have one side of the street wholly deserted, for all doors and windows were closed. As man disappeared, wolves increased, and now in some places it is not safe for a traveller to go out after dusk alone or unarmed. Many of these animals are large and fierce, so that two will

venture to attack a man and give him a poor chance of life.

On rejoining my party, I found they had only returned a few days before me, after visiting several cities to the south and west. Their sales, like my own, had not been very large. I next spent a few days in visiting cities in the neighbourhood, and had better sales in them, as well as in Lu-gan Fu itself. The country is level for miles around this city, and this plain formerly must have been well peopled. I saw the city to great advantage, as it was the close of a literary examination, and many scholars and their followers had not left. They were most civil. Some looked at our books and bought; others returned them. The range of hills that bounds the plain is only two or three miles from the city to the south. To the east and to the west there are a few low hills also, but they are distant.

About the 18th November we left for Lu-cheng Hien, forty *li* to the east, and sold books there for the rest of the day. Keeping eastward, and crossing the Han-ling, a range of high mountains that separates the SHAN-SI province from HO-NAN, we found both the ascent and descent very difficult, and only to be accomplished by scores of series of zig-zag steps, which were trying for man and beast.

HO-NAN.

After crossing the mountains, we had still a long descent before we reached the plain; but once there we had pretty level road, until we again returned to SHAN-SI. In Chang-teh Fu we spent a few days, and sold well, as also in some of the other cities. A southerly course brought us to Wei-hwei Fu, after passing one or two cities by the way. In one city we saw several figures in metal. They were images of notorious characters who had suffered execution; and were cast in life size, and placed in a most conspicuous position to deter others from falling into the same error.

After visiting two or more cities, we turned northward to Hu-kia Hien, passing by the tombs of an ancient king or prince, and of his wife. The enclosures are separate; and the tomb stands at the further end of each, and is built circular, and of a good height. The surrounding walls are well preserved, but many of the arches, ornaments, and buildings within are falling to decay. In Hu-kia Hien we had very good sales, as a periodical fair was being held; we arrived two days before it ended. It was astonishing to see the crowds of people; the streets were quite full all day long. Sellers of second-hand winter clothes were numerous, and did a large trade.

A good deal of indigo, as well as cotton, is grown about here; and there are numerous wells for irrigation; and yet the people said this plain suffered almost as much as the worst parts of SHAN-SI. I question, however, whether it was really so bad. We passed through some beautiful scenery on our way back, and one or two waterfalls were very pretty.

SOUTH SHAN-SI.

Having repassed the mountains, we entered a noted district for coal and iron, with many smelting-furnaces. Had the people been better off there would have been many more at work; but who, as the people remarked, would buy or work iron, when they could not procure food? A nice yellow silk is produced thereabouts, which brings a good price. The cities were small, and had but little trade.

At Tseh-chau Fu I spent a few days. The people were very civil, and spoke of the visit of our brother Mr. G. W. Clarke, with Messrs. Parrott and Elliston. The colporteur Kwan here left me for Peking. Looking back on this journey, our book-sales would give a very faint idea of the country traversed. A year or two before the famine, I suppose, our stock would not have sufficed for one-fourth of the cities and towns visited. Now we saw not only ruined houses, but half-ruined cities and villages; and what was still worse, the people often seemed to have no heart or hope left. It will be long before some of these districts regain their former prosperity.

BAPTISMS AND WORK IN P'ING-YANG FU.

I found that Mr. Turner had during my absence baptised four converts in P'ing-yang Fu, the firstfruits of the province, and he and they seemed very happy and hopeful that others would soon follow. Having no books left, and the supply I had desired not having arrived, I stayed at P'ing-yang Fu till after the Chinese New Year. I enjoyed the work amongst the Christians and others in P'ing-yang Fu, preaching on the streets occasionally to attentive audiences. Our Sunday services were well attended; and on prayer-meeting night we generally had ten or twelve persons present. I have heard eight or more pray in a meeting, of whom only one had been baptised. One Sunday we had a large gathering, as one of the first converts came in from his village with quite a number of those influenced through his preaching. Mr. Parrott soon returned from a successful journey in the north and west. The evening before the Chinese New Year Mr. Sambrook also arrived; he had come through HO-NAN. We had a pleasant time together, and the rest did me much good.

P'ing-yang Fu seems to be an unfortunate city. Years ago it was sacked by robbers, after which it was again visited by the rebels, who sacked the suburb outside the east gate. Now, again, the late famine has greatly reduced its population, and almost stripped it of all its wealth. Trade, however, is reviving, and the people are more hopeful than in some cities I have visited. It will be long before all the ruins are rebuilt and the city is full of houses. Cotton and various edibles are now grown inside the walls; outside, the whole place is infested by packs of wolves, and strong ones often enter the city, and we can hear their howl distinctly as we sit in our house.

LAST JOURNEYS IN SHAN-SI.

A few days after the Chinese New Year, Mr. Parrott and I started for T'ai-yüen Fu, doing a journey that ordinarily takes seven days in four and a half. We passed quite a large train of camels, which are much used in the north of CHIH-LI, as well as in the north and south of this province. In HO-NAN, carts are largely used, and some are four-wheeled. There also I saw wheelbarrows with sails. In this part, goods are carried by large carts along the great roads; on small roads by mules and camels, and by donkeys for short distances and local use. Travellers walk, ride, or go by small carts; and a few travel by sedan-chairs.

We arrived in the capital on February 13th, 1881; but my colporteurs and mules had not yet returned, so I was detained a few weeks, during which several of our new missionaries arrived in T'ai-yüen Fu. I was much pleased to find Mr. Pigott able to go with me for two months, as Mr. Landale took charge of the school for that period.

We left T'ai-yüen on March 14th, and travelled southward, first visiting four cities to the east of the river Fen, which had not been visited by Mr. Parrott or myself, on our former journeys. I found a ready sale for gospels; and Mr. Pigott could have disposed of many more tracts, but reserved most of his supply for more distant parts. Then, crossing the Fen river, we passed through Fen-

chau Fu, on our way to the province of SHEN-SI. In the part of the journey through the T'ai-yüen plain, everything looked promising. The cities were regaining their trade and wealth, and the country was promising good crops. From Fen-chau the country was hilly, so the people were fewer, and less prosperous and wealthy. Only one city was passed before reaching the Yellow River. Crossing it, we left SHAN-SI behind, all its cities (save a few which Mr. Parrott was to visit ere leaving the province) being, to some extent, supplied with parts of the Word of GOD and with Christian tracts, and having heard something of the Gospel of GOD'S grace.

WORK IN SHEN-SI, NORTH OF THE CAPITAL.

Our nine or ten months' work in SHAN-SI was now over, and the Yellow River, by which we entered SHEN-SI, lay behind us. But we had again a high climb before we came to any town or village. We crossed a little to the south of Wu-pan Hien, but did not go there, as Mr. Parrott had supplied it. Our first city, therefore, Sui-teh Chau, we reached on March 28th, 1881. It is built at the back of a low hill, on the side of a long and narrow valley, through which runs a river crossed by a ferry boat. We sold very few books. The people soon assembled, but few could read. The city is not flourishing, and trade has been very bad ever since the Mahomedan rebellion, some fifteen years ago. Ruins are numerous everywhere.

SODA BEDS.

Ascending the valleys, we went north to Mi-tsï Hien (a small city), and thence north-east, to another small city, Kia-chau, set on a hill, close to the Yellow River. The country now became very hilly, and some parts of it were full of soda. In one place the crystals were so large that the people scraped them together with rakes. Water offered us at the inn was so impregnated with it, that we could not drink it, and our food would have been cooked with the same had we allowed it. Fresh and cool water was obtainable, but had to be brought from a little distance outside the city. In these cities sales were small, but we were able to preach.

Again turning northward, we spent a few more days amongst hills, often steep, though not high, and fairly cultivated, especially when we lost the right road, which was so small a pathway that it was difficult to keep among the many diverging ones. Further north tracts of sand and sandy soil appeared, too poor for cultivation.

On reaching Kao-kia-pu, we again found very productive soil, level land, but, alas! opium is largely grown. The town, like many of its kind, is walled, showing the troublous times it has passed through. It has now a military official, with some soldiers for its protection; trade is good, and the general appearance is one of prosperity. Not so, however, is the extensive district crossed as one journeys eastward to Shen-muh (or Chin-mu)—little is seen to cheer the heart, or refresh the eye. Peh-ling-pu is in ruins, and with the exception of a half-dozen families, or less, might be called empty; and there are only a few cultivated plots of land on the plateau, which is wild, and, in some places, covered with sand. Near one or two temples or shrines, however, a few cedar-trees grow.

Good coal is plentiful here, as in many districts of these northern provinces.

SHEN-MUH,

at first sight, does not give the visitor an adequate idea of its population or trade. It was destroyed by the Mahomedans, but is now being rebuilt, and its population, already considerable, appears energetic, so that it promises to be an important place. It is on the direct road from Si-gan Fu to Pao-teo, and travellers from the west, going to Peking pass through it. I had a stirring time there, and at one time rather expected that some roughs, the worse for drink, would succeed in creating a disturbance; but I was kept in peace.

Returning to Kao-kia-pu, I found Mr. Pigott had had a good time, and fair sales, the people being quiet and civil. The first night we had a very large crowd at the inn, but we drew them away, and spoke to them at a little distance, and they did not again trouble us. We next went westerly to Yü-ling Fu; the country generally was sterile and sandy, making travelling difficult. We saw a coal-mine in the face of a hill on which the sand lay many feet in depth. The inns were generally poor, and, like many houses in SHEN-SI, were often excavated caves. Such houses are tolerably comfortable. Water is difficult to get; wells have to be sunk many scores of feet ere they find it, but when found it is generally good.

THE GREAT WALL.

Were it not for a few towers that are in a fair state of preservation, a traveller would have little idea that he was in the vicinity of the Great Wall of China, not to say often crossing it; for sometimes the road lay on one side, and then for a little on the other; but generally we were to the south of the Wall.

As we neared Yü-ling Fu we were astonished to find that the surrounding sand was almost level with the top of the eastern wall of the city. Some of the sand hills, or drifts, were, indeed, already higher than the wall.

We had heard a good deal about the size and prosperity of this city, but on approaching it, felt disappointed till we entered. We were stopped at the city gate till word was sent to the *yamen*, and orders came to permit us to enter. Then descending into the main street, we found a good inn. By this time many people had assembled, so we at once took out our books, and went on to the street. For an hour or two we had

A GREAT DEMAND.

Some tried to snatch the books out of our bags and hands. A military official stood near for a time, and then advised us to return to our inn, to allow the people to disperse. He accompanied us, and we had a long talk with him and others about the Gospel, and also about their city, and the probability of its being covered with sand some day. He said the sand had approached so near only within the last twenty years, and that many were now afraid that it would eventually bury the city out of sight.

Remaining a few days, we had many opportunities of speaking a word to individuals in our inn, or to groups on the street. Our sales of books, after the first evening, were slow, and but moderate. The city, although not very large, is yet the largest and the most wealthy and important in the north of SHEN-SI; it is, to the north of this province, what Kwei-hwa Cheng is to the north of SHAN-SI. It is also a military station, which may account for its not having been taken and sacked by the Mahomedans as most of the other cities were.

Leaving Yü-ling, we travelled for about a week to the south-west, and visited one or two very small cities. The country was still hilly, with sandy tracts here and there. Crossing the Great Wall, we spent some days

IN THE ORDOS COUNTRY,

but did not see very much of the people, as the Chinese are there as settlers, and the inns are kept by them. Mr. Pigott, being unwell, remained in Chiang-kia-pu, while I went further west, visiting two large market-towns, and Tsing-pien Hien, the most distant city in the north-west of SHEN-SI. All these places would be counted small elsewhere; but for these parts they are large, and have a fair trade.

(*To be continued.*)

Report of the China Inland Mission Hospital and Dispensary, Che-foo, for 1882-83.

BY MR. A. W. DOUTHWAITE, OF CHE-FOO.

THIS institution was opened early in 1882, in a building erected for the purpose, on the highway leading from Che-foo to the cities on the promontory.

For many years, the Director of the Mission had desired to open a medical school for the instruction of such Native Christians as seemed likely to make successful students of the healing art, and who would use their knowledge and skill in the cause of Christ.

To attempt to carry out this plan in an inland city would, to say the least of it, be very unwise, for it would be impossible to have the necessary anatomical and pathological specimens in our possession, without it becoming generally known sooner or later; and once known, a riot would be inevitable.

A few years ago it became necessary to establish a Mission Sanatorium in Che-foo; and this seemed the most suitable place for commencing the medical school, as it would enable members of the Mission coming from the interior, as well as Chinese Christians, to gain a little knowledge of the treatment of such common ailments as every missionary who travels much is frequently called upon to treat.

Suitable buildings were accordingly erected, comprising dispensary, class-room, waiting-room, and chapel, and wards to accommodate about thirty in-patients.

The dispensary was opened in January, 1882, by Mr. W. L. Pruen, M.R.C.S., L.R.C.P., who had previously laboured in NORTHERN HUPEH.

In July of the same year, I was compelled by failing health to close the Wen-chau Hospital, and accepted the invitation to join Mr. Pruen in Che-foo, to aid in organizing the long-projected medical school. Dr. Brereton, the medical officer of the Port, also kindly accepted the post of honorary Consulting Physician.

This report dates from August 1st, 1882, to July 31st, 1883, during which time about 3,500 new cases have been under treatment, representing nearly 5,000 visits, and fifty-two in-patients have been admitted. Besides this, many patients have been treated in their own homes, but no record has been kept of these visits.

The following is a list of the diseases under treatment during the year :—

Diseases of the Eye.

Conjunctivitis	146	Cyclitis	3
Ophthalmia	29	Ophthalmitis	2
Granular lids	17	Retinitis	3
Entropion	11	Cataract	8
Trichiasis	11	Atrophy of optic nerve	5
Pterygium	12	Occlusion of pupil	3
Keratitis	10	Hemeralopia	5
Ulceration of cornea	40	Asthenopia	15
Sclerotitis	3	Eczema of lids	2
Iritis	7		

Diseases of the Skin.

Lichen	27	Boils and carbuncles	45
Acne	10	Psoriasis	19
Scabies	175	Ecthyma	8
Eczema	50	Favus	6
Lupus	18	Herpes	8
Leprosy	21	Urticaria	2
Ulcers	98		

Diseases of Organs of Respiration.

Asthma	74	Laryngitis	2
Bronchitis	132	Tonsilitis	5
Phthisis	10	Emphysema	4

Functional Diseases of Heart, 15 *Insanity* 5

Diseases of the Nervous System.

Hemiplegia	2	Palsy	3
Epilepsy	7	Anæsthesia (Leprous ?)	34
Apoplexy	1	Neuralgia	45
Paralysis	16	Hysteria	8
Locomotor ataxy	2		

Diseases of the Digestive Canal, etc.

Dyspepsia	668	Colic	3
Dysentery	25	Hepatitis	5
Diarrhœa	102	Jaundice	2
Constipation	9	Enlarged spleen	4
Ulcer of Stomach	14	Aphtha	5
Worms	656	Ulcer of throat (Syphilitic)	9

Diseases of the Genital and Urinary Organs.

Syphilis	21	Cystitis	3
Gonorrhœa	11	Renal calculus	1
Chancre	13	Urinary calculus	2
Orchitis	2	Nephritis	6
Amenorrhœa	6	Enlarged Prostate	1
Dysmenorrhœa	8	Phymosis	2
Menorrhagia	3		

General Diseases.

Rheumatism	242	Continued fever	32
Anæmia	146	Erysipelas	4
Phlebitis	2	Otitis	14
Intermittent fever	45	Dropsy	10

Operations.

For Entropion	9	Removal of necrosis	2
,, Pterygium	4	Teeth extracted	71
,, Cataract	2	Abscesses lanced	36
,, Artificial pupil	1	Wounds dressed	56
,, Fistula	5	Vaccination	9
,, Dropsy	1		

Reduction of Fractures.

Of Clavicle	1	Of Fibula	1
,, Radius	2	,, Dislocation of Ulna	1
,, Tibia	1		

Of the fifty-two in-patients admitted, three died while in hospital. Two of these were buried at the expense of the institution; for their relatives disowned them when they knew they must die, lest they should have to bear the expense of the funeral.

The third death was very sad, as it was the result of indiscretion on the part of the patient himself, and would not have happened had he obeyed the instructions given him. A short history of this case will be interesting to friends at home, as it shows

THE DIFFICULTY OF TREATING

Chinese patients, and illustrates a melancholy phase of Chinese social life, of which little is known except to those who live among the people. The patient was a young man about twenty-five years old, a native of a town forty miles from Che-foo. When brought to the hospital he was suffering from dropsy, and the symptoms were so urgent, that we decided to tap him without delay. After the operation he felt greatly relieved, and soon could breathe quite freely, and take food without inconvenience. He was warned not to rise from bed, as his recovery depended on his keeping still. When we saw him at midnight, ten hours after the operation, he was progressing favourably, but at daylight he foolishly arose from bed, took off the bandages, and walked out into the yard. The attendant tried to stop him, but he was very obstinate, and would do only as he pleased. The consequence was that he was soon carried to bed in a state of collapse, and died in a few hours. His brother was sent for, and, of course, charged us with having killed him. After the body had been taken home, we learned the following particulars concerning this unhappy youth.

QUARRELLING AND SUICIDE.

A week or two previous to our making his acquaintance he had quarrelled with his mother, and had spoken insultingly to her. Shortly after this he became sick, and dropsy set in. This his friends assured him was a judgment of heaven come upon him for his unfilial conduct. His mother was taken ill at the same time, and he was charged with being the cause of her sickness. She, however, recovered, while *he* became worse, and as a *dernier ressort* he was carried to the hospital at Che-foo. When it became known at home that he was dead, his relatives turned on his mother, and accused her of having caused his death by provoking him to anger.

The poor woman was so utterly bowed down with grief, and so cruelly persecuted and taunted by her neighbours, that when the body of her son was taken home, she returned to her room and committed suicide. Then, of course, the relatives and neighbours accused each other of having caused *her* death, but I could not learn how it was settled.

Cases of this kind are of frequent occurrence in China; and very often after two people have quarrelled, one of them will deliberately commit suicide, knowing that the other will be punished for manslaughter, and his whole family probably ruined.

OPIUM POISONING.

Some time ago I was called to attend two men—master and servant—who had both attempted to commit suicide. The master had accused the servant of stealing money, and the poor fellow could not bear the disgrace of being found out, so procured half an ounce of opium, and ate it. When his master heard what he had done, knowing what the consequence would be, he also procured an ounce of opium, mixed it with spirits to make it act quickly, and swallowed the whole of it. Fortunately by the use of emetics, etc., I was able to save them both from death, and then to bring about a reconciliation, for the thief confessed his guilt, and his master forgave him.

AN UNGRATEFUL PATIENT.

One of the in-patients was a poor coolie who was suffering from diffused abscess in the thigh. Although he could not pay for his food, we took him in and cared for him nearly five months, and then dismissed him cured. A few days before he left we gave him a little light work to do, and he had the impudence to demand payment for it, evidently considering it a small matter that we had spent over twenty dollars upon him; and he assured us that we should gain a great deal of merit in the sight of heaven for having cured him. He further manifested his appreciation of our kindness by carrying off a lamp from the chapel as a memento of the happy time he had spent with us.

This, however, must not be taken as a specimen of a Chinese "grateful patient," for many are truly grateful; and often when we have forgotten all about them they turn up again with some little "thank-offering."

CAUSES OF THE DISEASES.

An examination of the list of diseases will show that very few of them are owing to climatic influences, but mostly to want of cleanliness, poor food, and insufficient clothing. Most of the inhabitants of this district, and in fact of all North China, are very poor and exceedingly dirty. I frequently ask the patients, "How many years is it since you bathed?" and almost always receive the same reply: "I can't remember," or, "Not since I was a small child." During the summer months they get through life with comparative comfort, but in winter they are most of them in a pitiable condition, especially the women and children, who huddle themselves together on their heated brick beds day and night, and seldom issue from their wretched dwellings while the sharp north winds prevail.

SPIRITUAL RESULTS.

Of the *spiritual* aspect of this work it is not well to say much, for, as is usual in mission hospitals generally, it is among the *in*-patients only that we see any direct results of our teaching. Three out of our fifty-two in-patients have been admitted into church-fellowship, and one more has asked for baptism, but has been kept back a few months for further testing.

The out-patients come to us only a few times, most of them only once, so we have not much chance of instructing them in spiritual things. But still, our work among them is having the good effect of creating a friendly feeling towards us, and now, whenever we pass through the villages, or preach on the streets of the native town, we are treated with marked respect by most of the people. On the whole, we have reason to be thankful for such fruit of our labour as we have been already permitted to reap, and we trust that God will yet grant us a great harvest of souls.

MEDICAL SCHOOL.

Of the medical school I cannot say much at present. We have not yet obtained all the necessary teaching appliances, and so are not prepared to receive pupils. We have, however, one student, the son of a late Wen-chau official. He is very diligent and a keen observer, so we hope that at the expiration of his four years' course, he will be a valuable helper in the noble work of preaching the Gospel and healing the sick.

Tidings from the Si-ch'uen Province.

BY DR. E. H. EDWARDS.

THE items of information contained in the following letter from Dr. Edwards were penned by him during his boat journey from the capital of SI-CH'UEN, when on his way to the coast to proceed to T'ai-yüen Fu, for the purpose of taking charge of the hospital and dispensary commenced by the late Dr. Schofield. They are very encouraging, and will lead, we trust, to prayer for continued prosperity in the work at Chen-tu, and also that Dr. Edwards may be cheered by similar tokens for good in the T ai-yüen district where he goes to labour.

COMPARING our two stations in SI-CH'UEN, Ch'ung-k'ing is the more important trading centre, but Chen-tu, being the capital, takes precedence politically, and, perhaps, as regards the work in SI-CH'UEN alone, is the more important place. At present it is well worked by Mr. and Mrs. Riley, though they need reinforcing, if operations are to be extended. Should we eventually be able to start a medical work in SI-CH'UEN, I think Chen-tu would be the more suitable place now. By this time you may know that our friends, the Americans, have had their staff increased by the addition of a doctor and his wife, who will settle at Ch'ung-k'ing, and therefore the missionaries and their families there resident will be provided for in that respect. But further, I think a medical mission at Chen-tu would not only be likely to influence the people in China itself, but might, to some extent, be helpful in extending the work farther west into Thibet.

THE WORK IN CHEN-TU.

When at Chen-tu, I was delighted with what I saw of the work there, and perhaps a few particulars from an outsider's point of view may not be uninteresting.

I am glad to be able to bear testimony to the valuable work which Mr. Riley is doing

AMONG OPIUM-SMOKERS,

in helping them to give up their habit. At the time of my visit he had had about sixty patients. Most of them had remained with him about a fortnight, and on leaving expressed themselves as being free from any craving, though many of them suffered from debility, etc. It, of course, remains to be seen how many of them will remain "abstainers," and not until they have been thoroughly tested by time can any of them be said to be really cured. Among the patients have been several Buddhist priests and one Mohammedan trader from the province of SHEN-SI. Several new cases were admitted while I was there, and I had an opportunity of watching them for some time. The suffering they endure during the first few days after giving up the pipe must be something very severe, notwithstanding all the medicine given them (opium in any form being withheld).

As an example I may mention the case of a Buddhist priest, who was anxious to give up the habit and who had been advised to go to Mr. Riley by a fellow-priest, who had previously been helped, and was at the time quite free from his "craving." About the third or fourth day after his admission, he was indeed in a pitiable condition. He complained of having pain in "every inch" of his body, was able to take scarcely any food, and lay groaning all day. He entreated to be allowed to go home that he might get at his pipe again, declaring that if he did not he would surely die. He was, however, urged to persevere, and in a day or two began to improve. Shortly afterwards I left, but when I last heard of him he was quite free from the craving, and so grateful for the help he received that he presented Mr. Riley with a substantial sum of money to help in buying medicines for other patients.

CONVERTED PATIENTS.

While being assisted to give up this baneful habit, the patients are at the same time brought under the sound of the Gospel. All who are able are invited to attend morning and evening worship, and most curious did it seem to see some of the Buddhist priests kneel during prayer. Others would sit and listen during the exposition of a portion of Scripture; but when prayer was offered would get up and stand aside from those who knelt. The most encouraging aspect of this work, however, is that several of these opium-smokers appear to have been truly converted. One case (that of the runner) I find is mentioned in the Oct. (1883) number of CHINA'S MILLIONS. When I saw him he was in the transformed state, "clothed and in his right mind," and unless I had been told, should never have imagined that until comparatively recently he was one of the most dissolute of men. So far as I could understand him, he seems to have a firm grasp of Gospel truths, and the result is seen in a happy Christian life. He certainly does not hide his light under a bushel. At present he is one of the most useful men Mr. Riley has about him, his chief duty being to look after the opium patients.

Another man who gave up his opium is at present accompanying me to SHAN-SI. He was received into church-fellowship the day before we left Chen-tu. I hope he will remain with me some time, and that I shall have an opportunity of speaking of him at some future date.

A third from among the opium patients has also been baptised, but of him I saw very little.

WORK AMONG WOMEN.

Other aspects of the work at Chen-tu are equally encouraging. A great number of women visit Mrs. Riley nearly every day, and already three have given good evidence of being truly converted, and have been received into the church.

One of these is a woman who had been helped to give up opium-smoking, for unfortunately in this Province of SI-CH'UEN a great number of women are addicted to the habit.

A second case of conversion is that of Mrs. Lo, an old washerwoman. Before she came under the influence of the Gospel, she was a devoted idolater and strict vegetarian. In order to be the better able to attend to her idolatrous rites she lived in a temple with a number of nuns, and was considered by her friends and neighbours to be a most exemplary old lady. On Mrs. Riley's arrival at the capital she with a number of other women went to see the foreign lady, and then for the first time heard the Gospel. She was interested in what was told her, and went again and again, and at last expressed a desire to give up her idolatry and become a Christian. In order to give an opportunity to her to abandon her idols, and to us at the same time to instruct her more fully, she was allowed to occupy a room in "Ye-su T'ang" (Jesus' Hall); but she still went out to do her washing. By this means she was enabled to attend worship at least once a day. Being nearly blind she was quite unable to read, but having a very retentive memory, learnt many of the hymns. In this she was helped by two Christian boys who are being educated and trained by Mr. Riley. She would wash their clothes and comb their hair, and they in return would repeat the hymns to her. As she learnt more and more of the Gospel, she told it over and over again in the houses where she went to wash. After a while she was able so distinctly to give a reason for the hope that was in her, that no hesitation was felt in receiving her into fellowship. She continued to follow her usual calling, "speaking for JESUS" wherever she went, and thus carrying the good news into many a home, where but for her it would never have been heard. When I saw her she was, though poor, remarkably neat and clean, and with a bright and happy face that was of itself a recommendation of the Gospel.

Another case is that of Mrs. Nien, a butcher's wife, who when she first confessed to be a Christian had to endure a good deal of persecution from her mother-in-law, as well as impudence from her own son, a boy of only fifteen. At last her husband, though himself apparently not interested in the Gospel, spoke in her favour, and said she was not to be molested, but allowed to do what she thought right. Not long afterwards she was baptised. Her neighbours bear testimony to the fact that she had a very bad temper before she joined the "Jesus religion," but that since then there has been a decided improvement. Her son, too, who formerly helped to persecute her, has expressed a desire to become a Christian, and with his father's consent is living at the Jesus' Hall to be instructed.

Perhaps it would not be out of place to mention the case of a poor blind girl who frequently visits Mrs. Riley, and who, though not a Christian, might well be an example to many who go by that name. When quite young, both her eyes were destroyed by small pox. When she grew up, a lady who was a scholar, did "good deeds," and for three years instructed the girl, teaching her a number of poems and songs. These she now sings or chants in the houses of the well-to-do, being invited by them on the occasion of feasts, etc., and thus she is enabled to support her aged father and mother. But she does more, for she cooks their "rice" and washes and 'mends their clothes. Withal she is very cheerful, and has a bright, intelligent face.

I-ch'ang, Jan. 15th, 1884.—I arrived here on Saturday, and am being kindly entertained by Mr. and Mrs. Cockburn. I found letters awaiting me, and learn that one of the men (the "runner,") about whom I previously wrote, has for some reason been dismissed by Mr. Riley. Both Mr. and Mrs. Riley seem to feel it very much, as they had such great hopes of him.

Shanghai, January 16th.—Reached here yesterday afternoon, and found a letter awaiting me from Mr. Baller, suggesting that I should wait at Che-foo until steamers run again to Tien-tsin, as by going overland from Che-foo I should save little time. We shall be better able to decide when we reach that p'ace.

More Recruits for China.

A VALEDICTORY MEETING AT WESTBOURNE GROVE CHAPEL.

From "The Christian."

IT has been our good fortune, first and last, to attend many of the meetings that are held for the purpose of saying "God-speed" to brethren and sisters about to depart for the Far East, there to labour in the Gospel, under the banner of the CHINA INLAND MISSION. These farewells are always very enjoyable and stimulating occasions. Few, if any of them, have been of profounder or more affecting interest than that held in Westbourne Grove Chapel, last Thursday evening. This outgoing party numbers six—four ladies and two gentlemen; with the exception of Mrs. Cheney, who has been a worker at Clapton, all were present. A lively interest is evidently felt in Missions to China, by the congregation to which Rev. J. Tuckwell ministers; the attendance was good, and a feeling of deep sympathy manifestly pervaded the audience. The pastor himself presided, and in the course of the evening gave utterance to many appreciative and hearty sentiments.

The first to present themselves before the audience were Mr. WINDSOR, of Winchmore-hill, and Mr. HUGHESDON, of Plumstead. These two brothers, in succession, told how they had first been brought to the SAVIOUR for their own salvation, and then had been led to devote themselves to His service in the high places of the field. They are both young, but it was good to hear them tell of their simple and restful confidence in GOD, and to see their yearning desire to be used in scattering Gospel light among the benighted millions of China.

Miss FOWLES, who hails from Devonshire, spoke very briefly. Her heart, she said, was too full to allow the free use of her tongue. Waiving any recital of her personal experience, which might be told another time, she read the passage in Acts xiii., which describes the setting apart of Saul and Barnabas for work in a new field. In choice and measured phrase, she spoke of the need of HOLY GHOST power, and of true separation from the world, in order to success in the service of CHRIST, whether at home or abroad. "I do praise GOD," she said, "that on the very night He saved me it was my joy to lead one of my schoolfellows to Him. We are to begin at home, but we are not to stop there." In closing her earnest exhortation, she asked, as the brethren had done before her, that they should be remembered before GOD in prayer, that He in His great love and mercy would bestow on them all the grace and strength and patience needed to carry out His will.

We wish we could afford the space to give without abbreviation the address that followed from Miss WHITCHURCH, whose country home has been in Wiltshire. Such a touching narrative of Divine guidance, told with such unction and womanly grace, is not often heard on a public platform; small wonder that it deeply moved those who listened. We can only repeat it in the briefest outline:—

It was some time last year that I felt especially doubtful whether I was in my right place—whether the LORD meant me to remain at home with my mother and my three sisters. I felt I was not doing as much for my LORD as I might do in another sphere. Yet I was afraid to stir without being sure that the LORD was guiding me. I knew His promise was there to all His children, "I will guide thee with Mine eye." So I prayed daily, "LORD, what wilt Thou have me to do? Make my way plain before my face." Weeks passed on and I had no sign.

In September last, a friend in Salisbury wrote and told me that Dr. Barnardo and Mr. Hudson Taylor, among others, were going to speak at the Conference convened there by Mr. Thwaites, and she invited me to be her guest during the conference. I was delighted to accept of the invitation. At one of the meetings I heard from Mr. Taylor, for the first time, of the work of the CHINA INLAND MISSION. He told, as I had never heard it told before, of the great need of China, how there was *but one missionary to a million of the people* in that land. He put it very solemnly to each one of us as to whether *we* could not be easily spared.

As I sat and listened a voice seemed to say to me, "Why cannot *you* go? *You* can be spared. Your mother has your three sisters with her, and your place can easily be filled up." The thought came with terrible power that it was the LORD calling me. I must own that no one can be more astonished than myself that I am standing here, expecting to go to China. I had been to many missionary meetings and heard about foreign lands, but I never thought of being a missionary myself. I used to think and say, very lightly I fear, that I was too selfish and too timid to be a missionary. I have a great natural dread of the sea; I should never think of going on it for pleasure. You may understand how terrible at first was the thought that GOD meant *me* to go to China! But I do thank Him that He enabled me from the first to say, "If *Thou* art calling me to go, I know Thou wilt give me strength, and I am willing to go."

I was enabled also to go home and talk calmly to my mother about it, and she said she did not dare to hinder me—she might be fighting against GOD. I feel I can go forth joyfully—"anywhere with JESUS." He has been so good and so loving, and has revealed Himself so sweetly to me since I have been willing to go.

However, the LORD tested me, and before Christmas it almost seemed as if I could not go after all. I came up to London hoping to be accepted, but I was not then strong enough, and I went home for the time disappointed. I looked to the LORD to be my HEALER as well as my GUIDE. He has restored me so, that I was able to do more work for Him last January than I had done for some time. He has also given me great joy in working and speaking for Him. Some of my friends think I am going beyond all bounds of propriety in standing up here to-night; but I cannot trouble about that. The LORD has helped me all along, and I cannot but put my trust in Him. Others of my friends say they do not quite approve of the China Inland Mission, because there is too much *faith* in it! The idea of any one trusting our dear Heavenly FATHER too much! It is very wonderful to me how even those who are good Christians seem to think we can trust GOD too much!

And so for a considerable space this devoted young lady spoke out of the fulness of her heart, quoting passages that had been to her a source of strength, and affectionately exhorting her hearers to give themselves up wholly to the service of the Master she so much delighted to serve.

More striking still, perhaps, was the story narrated by Miss MINCHIN, who although well on in middle life, seems as enthusiastic and youthful in spirit as if she were still in her teens. She told how she had been privileged to labour for GOD and her fellows these many years past; how her coffee-room work at Moreton Hampstead had to be dropped because the person who owned the coffee-room caused it to revert to the degradation of a tap-room; how she had been laid aside by severe illness, and given up as a hopeless, incurable invalid by two doctors; how through the prayer of faith she had been marvellously raised up so that she could now hold five services on the Lord's Day, and be quite fresh at the end of them; how she had heard Mr. Hudson Taylor at the same Salisbury Conference as that referred to by Miss Whitchurch; and how she had been led, notwithstanding her mature age, to give herself to work among her sisters in China

To complete the interest of the evening's proceedings, Mr. HUDSON TAYLOR recounted some of the LORD'S wonderful dealings with the Mission, especially during the past few years, in answering their prayers as to the supply of workers and of means to support them. His remarkable recital must have been strengthening to the faith of the friends who are going out, as well as stimulating to all the Christian hearts in the audience. We need hardly bespeak for this band of departing missionaries the hearty and continuous prayers of our readers.

Brief Notes.

DEPARTURES FOR CHINA.—Miss LANCASTER, returning to T'ai-yüen Fu, and Miss EMILY BLACK, going out for the first time, to join her sisters in the north-west, will sail (D.V.) on the 26th of March, per P. and O. steamer, for Shanghai. Prayer is asked for journeying mercies.

EN ROUTE FOR CHINA.—Cheering letters have been received from Messrs. A. LANGMAN, WILLIAM KEY, and THOMAS KING, due in Shanghai on March 7th, and from Miss MINCHIN and others of the party who sailed on February 27th, and who are due in Shanghai (D.V.) on April 15th.

Mr. A. W. SAMBROOK writes from Chau-kia-k'eo, HO-NAN Province, on January 16th:—"I reached here yesterday, after a nineteen days' tour in the north-east of this Province. We visited three prefectural, and seven county cities, besides a number of market towns; sold 1,153 portions of Scripture for 7,970 cash, and 1,153 tracts for 4,836 cash. The distance traversed was 970 *li*. I did not go to the capital. Anti-foreign feeling is heightened just now by troubles with France."

Mr. HERBERT TAYLOR writes from Wu-chang, HU-PEH, on February 12th:—"I am well, and enjoy my work much. We have heard from Mr. PARKER, who is travelling in the north of KAN-SUH, where he has commenced circulating Thibetan Scripture portions. Mr. EASTON has accepted seven candidates for baptism at Han-chung Fu, SHEN-SI, and hoped to accept three more in a few days' time. All have been on trial over eight months. Mr. and Mrs. ANDREW and party safely arrived at Ch'ung-k'ing, SI-CH'UEN, on January 16th. Mr. and Mrs. EASON have arrived safely at Kwei-yang."

Miss MALPAS writes from Gan-k'ing, GAN-HWUY Province, on February 2nd:—"I am thankful to tell you I am happy and well, and have had three weeks' study with my teacher before his New Year's holiday commenced. Miss HUGHES is here, and is much better than when she arrived. We are all very happy, and have good profitable meetings amongst ourselves."

Mr. A. C. DORWARD writes from Wu-chang, HU-PEH. He had been compelled to leave Hung-kiang, HU-NAN, feeling that his attempt to make a permanent settlement there had been unsuccessful, but believing that, otherwise, the work done in the neighbourhood had not been in vain. A few days were spent at Ch'ang-teh Fu on the way down. "There I met a man named Lo, who said he heard me preaching fully two years ago. He appeared much interested, and spent two evenings on the boat, listening very attentively while we preached the Gospel. He also brought one or two other men to hear. He cannot read, but I hope the truth has entered his heart."

CHINA'S MILLIONS.

Mr. and Mrs. G. W. CLARKE, WITH THE MISSION SCHOOL CHILDREN, TA-LI FU, YUN-NAN (*See page 66*).

Divine Comforts.

"Yea, though I walk through the valley of the shadow of death,
I will fear no evil:
For THOU art with me;
Thy rod and Thy staff they comfort me." (PSALM xxiii. 4.)

THE GOOD SHEPHERD—oh, how good! *Our* LORD and *our* SHEPHERD! The first three verses of this Psalm have brought HIM before us; and, as we have seen, all concerning Him and His ways has been definite and sure—in the indicative mood; has been instant and constant—in the ever-present tense. Why are we so prone to turn our eyes from Him and His glorious immutability, to our ever-changing selves and our subjunctive moods, our ifs, our thoughs, our perhapses? When shall we learn the blessed lesson, "None of self, and all of Thee"?

"Yea, though I walk through the valley of the shadow of death." Here comes in the subjunctive mood: here, and here only. It is not said, "Yea, I *shall* walk through the valley of the shadow of death"—a certainty set before us. It may be that our present heaven of communion with the Living, Loving One shall soon and suddenly be swallowed up in the glories of His appearing! But if not, what then? Shall we be left in the dark to tremble with fear? Shall we be left alone, surrounded by we know not what pitfalls and snares? Shall we be sore distressed in unaided conflict with the powers of darkness? "I will fear no evil, for *Thou* art with me." Hath He not said, "Lo, I am with you alway," "I will not leave you orphans," "He that followeth Me shall not walk in darkness, but shall have the light of life"? Yes! "Thou *art* with me!" There is no subjunctive here. "Thy rod and Thy staff"—the badges of the shepherd's office, the warrants of the security of the sheep—they are my comfort, they are my stay.

Timid hearts sometimes mis-read these symbols, and take the Shepherd's rod as the rod of chastening; but while chastening has its place in Scripture, it is never found in connection with the figures of the Shepherd and His flock, or the Lawgiver and His people. The rod of Moses became a sign to Pharaoh. Stretched over the waters of Egypt, it brought judgment on GOD'S enemies; the waters became blood, the fish of the river died, and the land was filled with frogs. By means of this rod, the very dust became a plague upon man and upon beast. Stretched forth towards heaven, it brought thunder and hail and fire that ran along the ground; brought locusts that consumed the food of the land; but brought no chastening to Israel. By it the Red Sea was divided, for deliverance to them; and by it the waters were brought back again, for the final destruction of the armies of Egypt. We may well thank GOD for the Shepherd's rod.

More tender and more touching is the Shepherd's staff. It tells of one who willingly became a Pilgrim, and was in all respects made like unto His brethren, that He might become a sympathizing SAVIOUR, not untouched with the feeling of our infirmities. "Thy rod and Thy staff they comfort me."

May we not well offer the prayer—

"LORD JESUS, make Thyself to me
"A living, bright Reality;
"More present to faith's vision keen
"Than any outward object seen;
"More dear, more intimately nigh,
"Than e'en the sweetest earthly tie!"

J. Hudson Taylor.

The Settlement School, Che-foo, Shan-tung Province.

EXTRACTS FROM THE JOURNAL OF MRS. SHARLAND.

I DISPATCHED my last journal on June 4th. Soon after that, the matron arrived, and all my expected new boarders; amongst them a girl of nineteen, who took the three youngest classes off my hands and set Mrs. Pruen free just as her boarders were coming in at the Mission sanatorium. This pupil-teacher studied at other hours—another instance of the LORD'S merciful provision to save the work from collapsing.

By the middle of July, we were thirty-one altogether in school; twenty-two (including the matron) sleeping in the house, and twenty-four sitting down each day at dinner, some summer "birds of passage" having come in among them.

TRIAL AND ENCOURAGEMENT.

During all this time it was pleasing the LORD to give us both much trial and much encouragement. All over China it was a particularly hot and unhealthy summer—fever, dysentery, and cholera prevailing everywhere; and even beautiful Che-foo did not escape, though it was far less felt in this favoured spot than anywhere else, either north or south. Here the unhealthiness was caused by the unusual amount of damp rather than of heat. Many of my girls were frequently very poorly, and caused anxiety; but through the LORD'S exceeding goodness there was no serious illness. Other three girls, having brought with them fever from Shanghai, successively fell ill (though not dangerously, through GOD'S blessing on their change to Che-foo), and most kindly did Mrs. Pruen take them, one after another, to the sanatorium to be nursed until able to come into school again.

The matron brought with her an ailing leg (believing it better) which developed into inflammation of the arteries; and within two days of her arrival she was confined to a recumbent posture in her bedroom, poor thing! and could do nothing but sew. At the end of September she returned to a married daughter in Shanghai, taking her two children with her, though probably the girl will be back as a pupil before winter.

DONATIONS.

In July I received the first donation in *money* the LORD has been pleased to send to the work; it was five dollars from a ship's steward, who called and asked to be allowed to give it, having heard of the work, and knowing something of two orphan girls among my free boarders. In conversing with the man, I found he was himself unsaved, though having both a Christian wife and mother in England, who, he said, had often talked to him as I did. In the end, the man wept much, promised me he would begin that day to seek the LORD in earnest until he found HIM, and would write it to his wife and mother. He said he believed it was an answer to their prayers that we had met and had that talk.

Soon after that, some ladies in Shanghai (personally strangers to me, but knowing all about the matron and her illness), sent me a donation of over 100 dollars to the

school; this covered the actual outlay for the board and expenses of herself and two children.

During June and July, dear Mrs. Judd was one of the visitors at the sanatorium; and Mr. Judd coming up to fetch her towards the end, we had the privilege of his ministrations again. He did indeed come here "in the fulness of the blessing of the Gospel of CHRIST." He held several meetings at my house specially for my girls; and the HOLY SPIRIT'S presence was increasingly felt and manifested, almost all the girls being more or less broken down. Some, I knew, had been seeking the LORD for some time.

PUBLIC CONFESSION.

The first decided thing was that two girls, converted some months before, and who had given good evidence of it, were moved to say that they wished no longer to delay professing their SAVIOUR more publicly in baptism and the LORD'S Supper. This was followed by some of the deeply-exercised ones finding peace, through appropriation of CHRIST'S atoning blood, on the same evening.

FURTHER BLESSING.

The next meeting was on Saturday evening, and a very precious one it was. The original object of this meeting was as a preparation for the two girls going to the LORD'S Supper the following day. The LORD'S presence and blessing were richly manifested in the whole meeting. Thanksgiving for what the LORD had already done for us was also combined with much supplication for and earnest appeal to the unsaved. These were afresh broken down, and one after another professed to have found JESUS, and therefore peace.

It was becoming late by this time, but we felt we must have more thanksgiving. We were not "excited:" our meetings had been perfectly quiet, the most prejudiced against "excitement" could have taken no exception to them; but our hearts were overflowing with joy and peace, and hymn after hymn of gladsome jubilation did we sing, until time and prudence compelled us to stop.

All those who were newly-converted, had expressed strong wishes to join us at the LORD'S Supper next day. We felt that there was no Scriptural reason against it, and that we dared not say "nay," at least to the elder ones and to those who gave the longest and clearest evidence of the reality of the change. It was Chinese service at Tung-shan that Sunday (the meeting for the LORD'S Supper there is in English and Chinese on alternate LORD'S days: we always attend both, weather permitting); but Mr. Judd thought that, under the circumstances, it would be more profitable to have a special service in English at my house separately.

A HAPPY SUNDAY.

Oh, what a blessed, happy LORD'S day that was! Before, it had only been, as a rule, two of our girls who partook; now, we were eleven. Their ages varied from nineteen to nearly ten; six of them were among the newly-converted. The youngest one had been long a seeker. There were four others of from nine to seven years old (one of these also a previous seeker) who professed to have found salvation on the Saturday night, whom I thought it better to hold back from a more public confession till older, though GOD forbid I should doubt HIS grace in them. So GOD graciously gave ten souls altogether in this house, as the fruit of Mr. Judd's visit.

At that time a good deal of seriousness and earnestness seemed to pervade the whole school, and during the next week two of the day-scholars, aged nine and eight years, professed to have given themselves to the LORD JESUS, and to be saved.

The week after Mr. Judd's visit, the Christian girls were all spoken with, and examined by the brother acting as pastor in Mr. Judd's place here, Mr. Douthwaite, and by others, who were quite satisfied with their testimony, and received into the church at Tung-shan those who had already partaken at my house for the first time at the LORD'S Table. In the month of August, as soon as convenient, the two converted last year (aged thirteen and twelve), and one other, aged sixteen, were publicly baptised. Several more of the Christian girls would have gladly also participated in the privilege had not their parents' sanction (which I think it only right to obtain first) been withheld.

As is generally the case during periods of spiritual blessing, Satan tried in various ways to mar and hinder the work he could not destroy. One was by setting afloat evil false reports in Shanghai against me and the school. Two of my girls and their two brothers were left orphans. The two legal guardians appointed had among their friends the Christian father of two or three of Mr. Elliston's boys. From these gentlemen I first heard of these machinations, and how they had sifted the reports, and proved them false. They were most glad for me to keep the two girls, and have also sent their two brothers to Mr. Elliston's school. These dear girls are among the most consistent, dependable, and useful of all in my school; they are aged thirteen and nine. May the LORD be pleased to keep them, and prepare them for much faithful service to Him if HE tarry.

Through this month I have holidays, at least the *school* has; for me I cannot say there is any "holiday," except in the afternoons, two or three times a week, when we go out to picnics to some of the islands, or on the hills, which we enjoy excessively. Three of the elder children went home for holidays, and are not likely to be back till spring; but two new girls came late in the summer, and lately another girl who left last winter has returned to me. So I have at the present moment sixteen boarders in the house, of all ages, from nineteen to three (the two smallest being motherless), and am daily expecting the arrival of some more children. My permanent day scholars number eleven.

ENLARGEMENT OF PREMISES.

Ever since June some building has been in progress, with all its accompanying disagreeablenesses. It ought all to have been finished long ago, but the workmen are so dilatory. First there had to be a large new kitchen, and a bedroom over it; now I am about a new schoolroom and a bedroom over that, with two large new verandahs and other improvements, which will turn my whole space to better account than it was capable of before. I shall then be able comfortably to accommodate thirty-five boarders, and as many again of day-scholars. My young nineteen-year-old helper is likely to be called away from me soon, perhaps permanently, by the return of her mother to China; and the girl who has come back can only partially fill her place, because her own education has also to be carried forward.

HELP NEEDED.

"Who is sufficient for these things?" Surely not I, but the LORD. I have taken for my motto, "Ebenezer." "Jehovah-Jireh," and in the strength of this I go on from day to day. It is HIS will that I should still continue, strictly speaking, single-handed in the work; to human eyes it might any day have collapsed, and might collapse; but HE is pleased to sustain me and it in various ways, which, put together, are productive of a large amount of help. This comes, not only in the way of partial aid in teaching from one girl and another from time to time in the school, but also in the moving the hearts of other

workers for HIM to lend me their helping hands in various ways. Among those of our own Mission, I receive from Mrs. Baller valuable help in carrying out the sea-bathing arrangements for my large party all through the summer, and without which I do not see how we could do it at all. Then there is no less valuable medical aid from the dispensary through Mr. Douthwaite and Dr. Pruen, and from Mrs. Pruen in caring for sick girls at the sanatorium as already alluded to. The kindness of all these, and others in various lesser, but all needful, matters, might be mentioned. Then Mr. and Mrs. Judd and Mr. and Mrs. Dyer at Shanghai are untiringly helpful in many ways. The Shanghai Ladies' Benevolent Society has also been very kind in the making up of much underclothing, and is just now engaged on a number of winter things for some of the girls. To all these mentioned, and others too, I feel deeply grateful; and I praise the loving-kindness of the LORD, who sees the extremities I am in from time to time, hears my cries, and sends me, through His servants, just the help needed for the occasion.

I might say a great deal more about daily and hourly trials, the naughtiness of some of the children, and the difficulties of disciplining them, the inattention to rules, etc., the dulness of comprehension, and general backwardness I meet with. Then the servants—Christians though mine are, and I am greatly favoured—are trying enough from want of cleanliness, and order, and dispatch. Several other things often press upon one's flesh, adding, though small in themselves, not a little to wear and tear. I have mentioned this because on looking over some of my "journals," they have struck me as perhaps rather uncandid and one-sided—the truth, yet not the whole truth; and yet, naturally, one is impelled to dwell more on the bright side, for it IS *so* bright, even now, and what will it be by-and-bye—"the sweet (and eternal) by-and-by"—when all but the brightness will be done with?

I forgot to mention that one of the dear girls baptised in August is one who, for some months after she came to me early last year, gave me such exceeding trouble; also that another has had much persecution to suffer, but she gives increasing evidence of real heart-conversion to GOD, blessed be His name! *Bright sides these!*

"In Journeyings Often;"

OR, SEVEN YEARS OF MISSIONARY TRAVEL IN CHINA AND EASTERN THIBET.

BY MR. JAMES CAMERON.

(*Continued from page* 49.)

WHILE passing through this Mongolian district, outside the Great Wall, and north of SHEN-SI, on my way to Tsing-ping Hien, the road ran at first through the Ordos territory, and I saw some of the Ordos houses, which were generally poor-looking structures, being made of stout rods stuck in the ground, and interwoven, and bent down on the top, and then plastered over with clay. Others have more substantial buildings, and apparently imitate their Chinese neighbours in their houses and cultivation of the land.

Some parts of the country are much impregnated with soda, and in the first market town their bread tasted so strongly of it that I could not eat it.

Beyond the Ordos territory the road lay now on this and now on that side of the Great Wall, as both road and Wall were most serpentine. On my

RETURN JOURNEY

I called on the Roman Catholic priest, as his house was not far from the road. He gave me some account of their success, and also of the trouble they had with some of the people. They have a station still more inland, and three of them generally reside there. They own a good deal of land, and farm it out to natives or Chinese. They also help and encourage those who have land but are unable to cultivate it from poverty, by buying them oxen, etc., or in other ways. Although comfortably circumstanced, he must live a very solitary life, especially now, since his friends left him some months ago.

The Romanists certainly put Protestants to the blush; for where now is the heathen land they have not occupied, or attempted to occupy? They were long ago in Corea, and some of them know that language; in fact, one of them has recently published a dictionary of it. They are likewise in Manchuria and Mongolia, and their priests may be met with on the borders of Thibet Proper, as well as in the West of China, and also amongst the hill tribes, the Shans and Kah-chens. They are in Burmah; so are they also to be found in Annam and Cambodia, where, as far as I know,

NO PROTESTANT MISSIONARY

has yet laboured. Many of the other places and tribes named have *no Protestant missionary*. Does such a state of things speak well for the Protestant Churches of the nineteenth century?

The whole of this journey occupied a week or more. My books sold quite as well as I had expected, and many heard the Gospel and had GOD'S Word put into their hands for the first time.

After rejoining my companion at Chang-kia-pao, we turned southerly, and visited a few small cities. One, which took us several days out of our way, had *only one occupied house* inside the walls, and a score or more outside. The country traversed was

MOST SPARSELY PEOPLED.

For miles and miles we saw no trace of a house, except a ruin here and there. The Chinese certainly have no need to emigrate for want of room. If they would only occupy and cultivate their own waste land, and open up and work the mineral wealth of their country, they would find that fortunes could be made at home as well as abroad, and their bones might rest near the graves of their fathers. The government, however, does not seem able at present to ensure the safety of life and property in some of these out-of-the-way places. Some parts of this province seem to be penal settlements for Peking and CHIH-LI. I fear, however, that many of the State prisoners are sent there *only to die*.

The next city of any note was Yen-gan Fu, and even that is of no great size or importance. Trade was poor,

and the people sleepy-looking. In these places we had small sales, and often but few to listen to the Gospel.

Making a detour to the north, through a hilly but good road, we put up in a market town, near Gan-ting Hien, which far exceeded the city in population and trade, and in the energy of its people. I sold well in this town, and had a splendid opportunity of speaking to many as we left it. The city some miles further on had three or four small shops in one of its suburbs, and not one, as far as I could see, inside the walls. I do not think I met a score people in the city, though it is said to contain about one hundred families—they were not to be seen in the street. I need scarcely say that I sold but little there.

We now turned to the east, and at Ts'ing-kien Hien Mr. Pigott had to return to SHAN-SI, as his two months were almost expired. He reached his destination in about ten days. After his departure, still going easterly, my first city was a miserable one, but the next, further south across the hills, was worse. The mayor was said to keep *one man* for all *yamen* purposes! I suspect that if the government wanted to punish any official, and were to appoint him for a term of years to one of these cities, he would behave himself properly ever after.

TEACHER AT CHINA INLAND MISSION, TA-LI FU. (See page 66.)

All these districts are difficult to travel over. One is often at a loss to know which path to take when the roads cross or diverge. No traffic, and no travellers, was the rule; so we found ourselves, at times, a long way out of the way. Yet, on the whole, we did wonderfully well, always finding some place in which to put up at night, though not always at an inn.

Further south, matters began to improve. The next city had good trade before the Mahomedan rebellion; and is gradually regaining prosperity. Here I had a good sale for my books. Opium was growing, but not largely. Proceeding west, and then north-west, through a well-wooded district, the trees and shrubs which covered the low hills, though not very high, were very ornamental. Spring was bursting, and the crops were coming up in the fields, and the grass on hills and wastes was changing colour. Perhaps by this time some of the more northerly districts were looking more attractive than when we passed.

SAN-YUEN HIEN.

Next, five or six prosperous and better-peopled cities, each one south of the last, were visited. The country, still hilly, was more fertile. When we came to San-yüen Hien, a large and important city, with splendid trade, I spent a few days there, having good sales. On account of some disturbance created by the students in the capital (Si-gan Fu), many years ago, the literary examinations are now held here. From this Hien it is but ninety *li* to

SI-GAN FU.

The journey, being through a plain, was over long before night. Arriving on May 25th, 1881, I was disappointed at not finding an expected supply of books awaiting me. I remained about a week, and found the people quiet, except when I preached on the street—then they opposed. I might walk about at will, and scarcely any notice was taken. The population must be large, judging from the numbers on the street, and also from the size of the ground enclosed by the walls, which seems well filled with buildings. It has also good-sized suburbs. Some natives of SI-CH'UEN said it was larger than Chen-tu Fu (their capital). The Viceroy of this province and the adjoining one, KAN-SUH, now resides in Lan-chau, the capital of the latter province, but the splendid *yamen* formerly used by him still stands in Si-gan Fu.

In the west of the city, and near at hand, stands a small temple, in the grounds of which the

NESTORIAN TABLET

is to be seen—an interesting memorial of former attempts to Christianize this city. From exposure to the weather, and the number of "rubbings" taken of it in late years, a few of the characters are somewhat defaced; but the stone is good, and is likely to stand intact for many years to come.

Before leaving this neighbourhood I met Mr. Burnett, agent of the Scotch National Bible Society. He had a large stock of books, and kindly gave me a few hundred Gospels, which, with those I had on hand, enabled me to visit four cities and several towns on my way to King-tsï-kwan, in HO-NAN. The general direction was south-east, but two cities out of the way caused me to take a zig-zag course.

The Si-gan plain, in which the capital is situated, is very extensive, to the west especially. On the south stretch the Sin-ling mountains. These I crossed some fifty miles to the south-east, and found they were over 2,000 feet above that portion of the plain. Some of the passes are higher. South of this range the country was still in part mountainous. On the way to a Hien west of the general route, I crossed a range considerably over 1,000 feet in height.

Before reaching HO-NAN, our general discomfort was increased by a heavy fall of rain, which flooded the rivers, and turned the roads, in some places, into streams a foot and more in depth. The current was so strong in one river I forded that horse and rider were nearly swept away. At

KING-TSI-KWAN

I found a supply of books left by Mr. Parrott, but could not sell many there, although it is a large and im-

portant mart. Boats carrying goods can reach this place all the year round from Lao-ho-k'eo, on the Han River. At certain seasons the river is navigable still further up, then the land journey to Si-gan Fu is somewhat shorter. Here, however, pack-mules can always be hired for Si-gan, generally at reasonable rates. The road they travel by is more level than that which I took, but where they cross the Sin-ling range it is much higher than where I crossed.

JOURNEY INTO HO-NAN.

After spending a few days in King-tsi-kwan, I visited three small cities on the way to Nan-yang Fu in HO-NAN, and did some work in them. They do not seem to have much trade. The country, said to be wild and hilly, may appear so to people who have lived only in the plains of HO-NAN, but to me it seemed an easily traversed country, and the hills not worthy the name. Without being very fertile, the crops were tolerably good.

Some little distance from Nan-yang the Roman Catholics have built a good-sized house in semi-European style. It is a great eyesore to some of the officials and people, and there have been some troubles, which had to be referred to Peking, and were still unsettled.

During the few days I was in Nan-yang Fu I found the people quiet and not over-curious, and sold them a good number of books. It was quite a change to get a tolerable inn with good beds in it. I had been now so long accustomed to the *k'ang*, that a *bed* was a great treat. Trade seemed good, judging from the quantities of different wares exposed daily in the market. Cotton was plentiful, and changed hands quickly. I expect it is grown largely in the surrounding plain.

From this point we travelled south-west, passing through several fair-sized market towns, in all of which I sold a few books, and generally was able to preach. Having good roads, we made long stages, when not detained by work, till we reached

FAN-CH'ENG (*see Illustration*),

where I found a large supply of books awaiting me. Fan-ch'eng, in the HU-PEH province, is on the left bank of the Han River, and is a large mart. On the opposite bank stands Siang-yang Fu, a prefectural city of a good size, but the trade is chiefly in the mart. Mr. Pruen had been labouring for some time alone in this station, Mr. Parker having gone on to KAN-SUH, and Mr. Hunt to HO-NAN. He has had some measure of encouragement, having baptised one man some time ago, and having since had one or two interested inquirers.

SOUTHERN SHEN-SI.

Finding that it would be difficult and expensive to re-enter SHEN-SI with loaded mules from the south, on account of the badness of the roads, I sent my man away with my horse and mule to go by land, and meet me in Hing-gan Fu. I had to get a passport from the local official for my man, to prevent the animals being impressed by the way into Government service. For myself and my books I engaged a boat, either to take me right through; or if unable, on account of rapids, etc., to provide another equally suitable boat for the last half of the journey. Bringing my boxes of books on board at night, all was ready for an early start next day.

On the morning of June 29th, 1881, I bade Mr. Pruen "Good-bye," and in a few minutes we were on our way back to SHEN-SI. We had a good wind, so almost accomplished half the journey to LAO-HO-K'EO that day. Next day, with a head wind, we made slow progress, for it is hard work to track a boat up against the stream under a burning sun. A heavy storm came on at night, and flooded the river, so that it rose suddenly many feet. For two days it continued rising, and then fell gradually till it was safe for us to run for the port, which had been in sight all the while. Here I had to change boats, after which we had a quick run. I sold books in a few of the cities in HU-PEH that I visited.

After entering SHEN-SI I visited two Hiens—Peh-ho and Sen-yang. Both are small, and have little trade. My book sales were rather disappointing, and the opportunities for preaching were not numerous. Above Sen-yang we had to ascend a very bad rapid. Men belonging to the place were hired to steer the boat, and to pull us up. We had passed one or two smaller rapids, which gave little trouble.

A NOVEL FIREWOOD FACTORY.

Along this river there seems a great scarcity of firewood. In many places we saw them out in boats, securing the small pieces of drift-wood swept down by freshets. Eddies cause it to gather thickly in different places, and then the people congregate. After floods they also find it in layers of from six to ten inches or more in thickness, sometimes buried deeply under the sand; at other times not far from the surface. It is found only by means of long iron probes, which they bore into the sand, and mark off the length and breadth of the larger layers. Then they go in quest of more, leaving the marked places to be worked out at leisure. Labour must be cheap, or firewood very dear, or this could not pay, as the largest pieces of drift-wood are seldom a foot long, and the great bulk only a few inches in length, and perhaps half an inch in thickness.

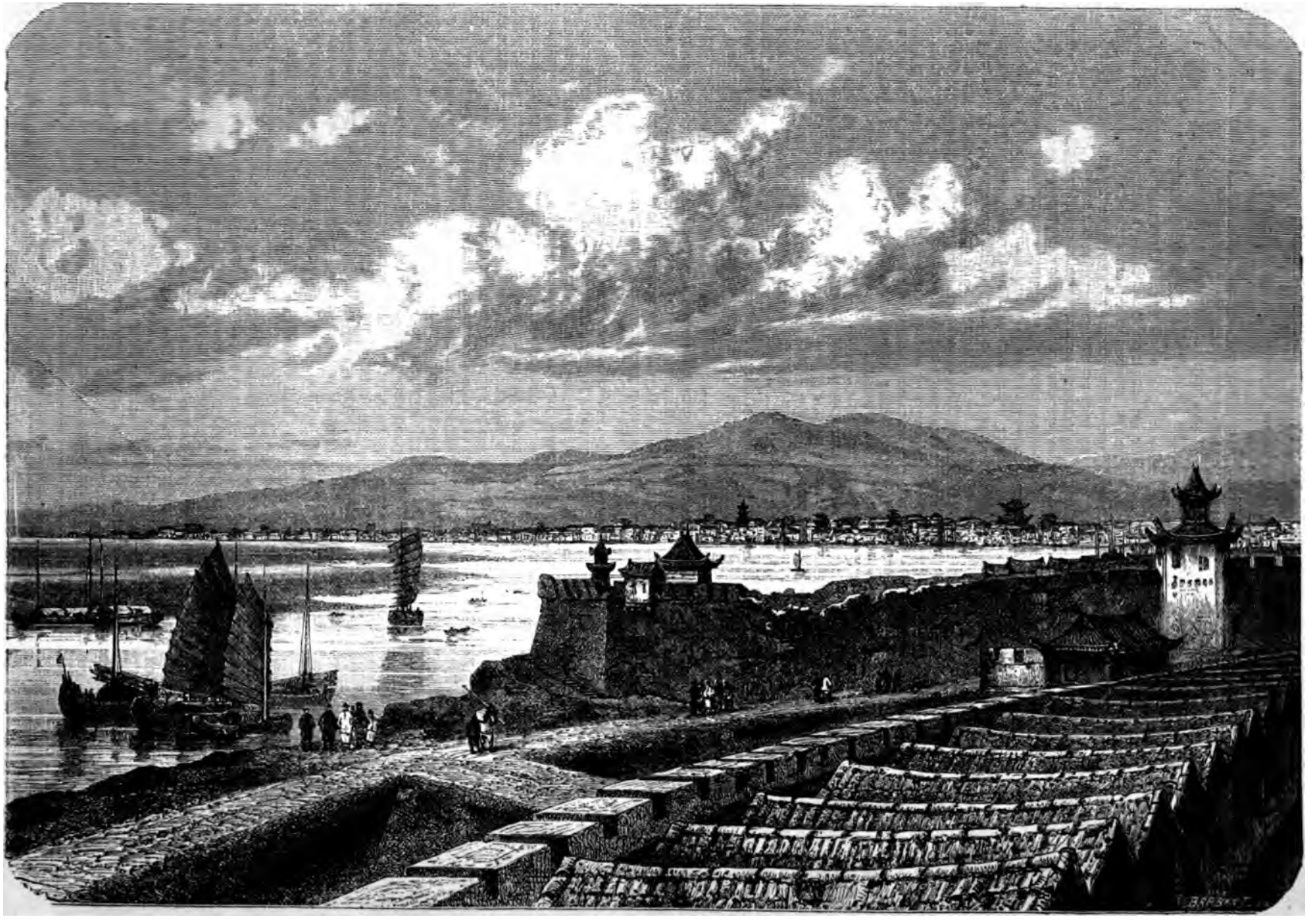
The boats used on this river carry very high masts, so as to catch the wind over the high banks. From Lao-ho-k'eo to Hing-gan Fu there are few open spots—all are more or less gorge-like. But the hillsides are not so perpendicular as on the gorges of the Yang-tsi, neither is the scenery so grand or imposing. Of course the river is much narrower, and the body of water less.

THE RAPIDS.

In some parts of the river there are a few rocks that are rather dangerous, as the current sends the boats toward them. Our boatmen on one occasion had been worshipping their god—they had burned paper, fired off crackers, lighted incense-sticks, besides presenting him with wine and pork—when suddenly our boat was drifted rapidly to a number of sharp, dangerous-looking rocks. It took the crew some time, and much strenuous exercise, to keep the boat clear.

IRREPRESSIBLE TRAVELLING COMPANIONS.

HING-GAN FU.—On landing here, I went in search of my man and mules, but could hear of them nowhere. I then found an inn, and had my book-boxes removed to it, when my man arrived. He had been ill on the way, and had to remain in bed some days. He told me the country traversed by him was very mountainous, and crossing was difficult, as the roads were narrow and very bad. He had also been in danger, having been overtaken by a party of lawless men, who insisted on riding the animals, whether he would or not. He escaped them by starting from the inn in advance, and overtaking another party of travellers with whom he kept company to the next city. That road has a bad name; travellers generally go in parties, and carry weapons for defence. The road is most suitable for ambushments, as there are thick woods and much undergrowth along the route and on the mountains, beside which, the road is so winding, and passes through so many ravines, that lawless hordes have every advantage over unwary travellers. Hing-gan being a good-sized city I spent several days there, selling fairly well each day. There was no rush for books, but a quiet sale, and often



FAN-CH'ENG AND SIANG-YANG FU, IN THE HU-PEH PROVINCE.

after the books had been well examined I had some opportunities also for preaching, and many listened with attention. This city is built on the right bank of the Han, and the north gate, and one or two small ones, open on to the river when it is in flood, at other seasons there is a wide stretch of sand between the few houses outside the gate and the water's edge. Boats often lie at the large suburb outside the west gate, as it is just along the bank by the river's side. The east gate has also a suburb of a good size, in which are many Mahomedans—some of whom appear to be well-to-do. I had most interesting talks with many of them.

NEIGHBOURING CITIES—INDIA-RUBBER-TREES.

A little to the south-west is another enclosed town, which seems to be a military station, with a few small shops in it, and many inhabitants who are not connected with the army. I also visited a Hien sixty English miles distant to the south-east, spending part of a day in a town, and another day in a Hien, by the way. In both places I had good sales. In the second Hien they were most eager to get books; in a few hours I had sold several hundred gospels, and yet the demand was not met. The city is not large, but the people seem to be in easy circumstances, and many can read. The country beyond is mountainous, and the road to the next city to the west is impassable for animals, so one has to return to Hing-gan Fu, in doing which a pass more than 1000 feet above the level of either city is crossed. I noticed very fertile land south of that hill, producing much hemp and indigo, while the india-rubber-tree is grown in their gardens. Upon my showing interest in the plant, they asked me what use we put it to, as they merely grow it for ornament.

I next left Hing-gan, crossing to the north of the river a little beyond the western suburb, and travelling westward, through a hilly and sparsely-peopled country. In some of the villages, however, I sold a few score books.

ORDERED AWAY.

One day, about noon, we put up in a small market-town, but were not allowed to stay, for which I was sorry, as it was market-day. It seems that the *Pao-chen*, or headman of the village, came to the inn, and looked at my books, and doubtless supposing they were Romish, as they had the name of JESUS in them, sent out the town-crier to warn the people against buying any. I visited him, to inquire his reason for so doing, but he would not appear, and his son and others became quite angry, and threatened to give me a beating. I went on to the street with my books, nevertheless, and sold a few; but most people were afraid to buy, so I had soon to return to the inn, where I found the poor innkeeper so frightened by the bully, that he had ordered my man to depart without even providing food for us.

The road to the next village was bad, and we had to ford a flooded river, but we could not but proceed. The knowledge of the treatment we had received preceded us, and I feared it might be difficult to find accommodation, but we found shelter for the night in a comfortable inn. In a long conversation with the innkeeper, he referred to the *Pao-chen's* conduct at noon, and said he hoped I would not report it to the next city magistrate, as it would be sure to get him into much trouble. Here, before dark, I sold many books, and preached to an attentive crowd, who were very quiet.

HINDRANCES A HELP.

Hang-ying Hien was reached early next day, and at first it seemed as if I might meet with the same style of treatment. I therefore sent my passport into the *yamen*, and on its return was officially told that I might sell and preach, and then the threatened difficulty rather helped me, as a large crowd had assembled, and some began to buy. A foreigner visited the city a few years ago and sold the same kind of books, which many still had, or I might have sold more.

Shih-ch'üen Hien, next visited, is a river-port, finely situated on the left bank of the Han, being built on a rocky hill, a good height above the water. A day or two were spent here, with small sales. I did better, however, in some villages, and in a large, busy, market-town, near Ning-shen, an unimportant Hien to the north. I had to return from the city by the way I went, as the country is mountainous. One pass that we crossed is over 1000 feet above the city, which is itself well elevated above the sea. The vegetable productions about here are abundant. I saw among the hills many varnish-trees, which produce the well-known black lacquer; india-rubber-trees are also said to be grown. We found some of the best apples I have yet seen in China, and very good potatoes are grown on the higher lands. Cotton is grown throughout this whole region.

Returning to Shih-ch'üen Hien for the night, next morning we crossed the river, and travelled westward for ninety *li* on its right bank. The road ran along the side of the hills, and was not always easy for a loaded mule to travel on.

CUSTOM-HOUSE DIFFICULTIES—CHINESE RED TAPE.

Putting up in the evening in Cha-chen, the first customs-barrier for Han-chung Fu, I was able to arrange for the passing of my boxes of books, which I had shipped at Hing-gan for Han-chung. This was no small matter. When I had hired the boat at Hing-gan, the boatman refused to go on without a pass from the *yamen*; and I had to go, first to the customs' office, then to the district magistrate's, where I was referred to the prefect, who could only give me a pass through his own prefecture. By being myself at this barrier the day the boat arrived, the boatman had no difficulty.

Our road now lay inland, and we travelled two or three days through a poor region, with low hills and few people, and they were generally poverty-stricken. Three rivers had to be crossed, two by ferry-boat, ere we found ourselves at Si-hiang Hien. This small city is nicely situated in a small, well-cultivated plain. Its trade is not large, yet it compares favourably with most Hien cities in these prefectures. We spent a day or two here, and finding my man too weak to continue the journey without a longer rest, I went on alone to Han-chung Fu, 240 *li* (seventy-two miles) distant. By starting early in the mornings I accomplished the journey in two days, having sold some books in the villages passed through. Sixty or more *li* from the city, I entered the Han-chung plain, and saw plenty of promising cotton, rice, and other crops. The soil must be very productive, and the inhabitants careful and industrious cultivators.

MR. KING'S STATION, HAN-CHUNG FU—FIRST HOME LETTERS FOR SIX MONTHS.

In Han-chung Fu I received a hearty welcome from Mr. King and Miss Fausset. Miss Wilson had gone to the hills, but was expected back soon. Here I found the first letters I had had for six months or more.

PROGRESS OF THE WORK.

On Sunday it was cheering to see so many attend the meetings, and to know that only two years before there was not a Christian in the city or neighbourhood. Since then, up to the date of my visit in August, 1881, our brother has been privileged to baptise some forty or fifty souls, and many of them appear to be doing well. Until Mrs. King's illness and death somewhat interrupted the work, it seemed most encouraging. The chapel was

crowded daily, and many applicants came for medicines, and for help to break off opium-smoking. Mr. King has saved very many would-be opium-suicides. Our sisters find many houses open to them in different parts of the city, when they go to visit the women. The work has extended, through the converts, to some villages. In one especially, a poor man has been the means of leading many, through his exemplary life and earnest preaching, to become the LORD'S. It is hoped that others will, in like manner, take up work elsewhere.

The Christians, almost exclusively, belong to the north of SI-CH'UEN, the adjoining province; and their sympathy and effort seem to go out more towards that region than to work in SHEN-SI itself. On first visiting parts of SHEN-SI one is astonished to find so many from SI-CH'UEN in the capital and other cities on the Si-gan plain, as well as in Han-chung Fu, and its Hiens.

(*To be concluded in our next.*)

Another Ebenezer.

FROM MISS AGNES DOWMAN, DATED CH'UNG-K'ING, JANUARY 23rd, 1884.

THE time passes so very quickly, I can scarcely believe we have been here a fortnight to-day. I must try to tell you a little of the LORD'S goodness. We have had such a happy time coming here, and the LORD brought us in peace and safety without one accident. We had glorious times on the boat and realized much of the LORD'S presence; it is so good of HIM not to leave HIS children alone, when they are so far away from Christian privileges. Yes, I want more of CHRIST, for HE alone can satisfy. I do not think I can ever forget Christmas morning. We had a special time of prayer, and consecrated ourselves afresh to the LORD for HIS work in China, and the LORD'S presence was so real, that we were filled to overflowing with joy and praise. I felt rather sorry to leave the boat.

The day before we arrived at Ch'ung-k'ing, Mrs. Nicoll and Miss Fausset met us. They came down the river in a small boat. We were very pleased to see them. I just loved dear Miss Fausset the moment I saw her, and I love her much more now I know her better; she is a splendid worker. The first afternoon I went into the school with her, and saw the dear girls, and my heart went out to them. Two or three times at evening prayer I have been down and have sat with the girls instead of Miss Fausset, and then I was just at home, only I long to be able to speak to them, and I feel so slow with the language. The children sing nicely.

I have been out twice with Miss Fausset visiting. Yesterday we went to see a young man, whose father is a very earnest Christian; he used to despise his father, but he was taken very ill, and his father was anxious about his soul. The dear friends here continually visited him, and prayed for him and with him, and, praise the LORD, he was led to trust JESUS alone, so that for the last few days he has been pleading with his brothers and friends, to come to JESUS and trust HIM. He had a great desire to be baptised. When we saw him yesterday he was quite happy, and ready to depart and be with CHRIST. Soon after we left he passed away, and now he sees the KING in HIS beauty. What a change for him, from his poor hut to the palace of the KING! It was a cheer to our friends here to know he was saved, and to his father great joy. Now we are pleading for all the family to be brought in.

We have had a week of prayer here, which has been most refreshing, and each day we meet for prayer at midday, after a morning of study.

I do not know when we go on to Chen-tu. I shall be sorry to leave here, but the LORD doeth all things well, and I just leave myself with HIM; it is such joy to rest in JESUS; only HE never changeth.

I must tell you that I had the joy of helping to prepare some presents for the children for the New Year. We made a number of bags and needlebooks, and other things. Mr. Nicoll showed the lantern to the children and parents. They were very happy, and it quite cheered me to be able to do something for them. One afternoon I spoke to the children, and Miss Fausset interpreted for me; I should like to do so often, but must not leave my study. Do pray for me, that I may get the language quicker than I do; I know the LORD can give me more wisdom, and I do long to be able to speak to these poor dark souls. I often think of the Saturday prayer-meeting, and we remember you and all the LORD'S dear children in this needy land. Our prayers have been and are, that GOD will work through HIS children mightily.

Woman's Work in T'ai-yuen Fu, Shan-si.

AN ADDRESS BY MISS LANCASTER PREVIOUS TO HER RETURN TO CHINA.

I DO not think I shall ever forget my first sight of T'ai-yüen, after our thirty-three days' journey from the coast. The day after my arrival I was asked to give a lesson to the children in singing. I made up my mind that learn the language I would: so I got from Miss Horne the words for "*stand up*," "*sit down*," "*sing loudly*," "*sing softly*," and with these four sentences I went to work, and the children learnt the tune that morning. After four months' residence I felt it was time for me to begin evening prayers with the children. The first night I broke down in the middle, but the next night the LORD helped me, and I did not break down. After the first twelve months I was able to be understood in all the villages.

LITTLE LOVING-HEART AND THE GATE-KEEPER.

The Christian life of some of the children very much cheered me. One little girl, called "*Little loving-heart*," was an affectionate soul. When the people called to see me, she was the first one to ask them, "Are you a Christian?" though she was only eleven at the time. I was very pleased with an incident that occurred last

summer. The gate-keeper was sweeping the court-yard, and she was sitting on the stone steps.

"Elder brother," she said, "you are very old now; you are over seventy."

The old man said, "Yes, I am getting on now."

"You will die soon."

He did not care to answer that, and he gave two or three silent sweeps with the broom.

"You know you will die soon," she repeated, "because a lifetime is seventy years, and you are past that, and where will your soul go?"

Then she told him in a child's own words about the bright kingdom above; she spoke of the pearly gates and of the streets of gold; and then she added, as the crowning joy of all, "The LORD JESUS Himself will be there!" Then she told him of the other place, which the Chinese can picture in the darkest colours; and she put it to him,—

"Which are you going to? You know you *can* go to heaven, because JESUS died on Calvary; but *will you* go?"

I felt I could go down on my knees and thank GOD for that dear little soul. She reads the Bible very clearly, and we look forward to her going amongst her own people by-and-bye. She was one of the girls picked up in the terrible famine.

PRAYING ABOUT THE NEEDLEWORK.

I am glad to say the children believe in the reality of the LORD JESUS. One afternoon I was at needlework with the children, and two in particular drew my attention. One was making a bed-quilt and another a small sleeve.

A Chinese bed-quilt consists of a cover, the outer side made of some pretty-patterned chintz or other material, and the inner side of white or blue calico. Between the folds of the cover is a thick layer of cotton wool. They are very warm and useful. They are so folded as to leave two layers underneath and one over the sleeper; at the feet the coverlet is tucked in to keep the feet warm, and then the sleeper wriggles into the bed, feet first, and fears no draught or cold.

The little quilt-maker, who was a Christian of eight years old, saw her companion was in trouble: the sleeve had been unpicked several times, and not without tears the last time, for the child was lazy, and did not get on well with her work. The Christian child was a better needlewoman; and she left her work, and putting her arm round the other's neck, whispered something to her. Then she asked me, "Might they both leave the room?" I said "Yes," and they went out to their bed-room, in the same court-yard. In England we often have a little garden round the house; in China it is different; they build the house round the garden, and when there is no garden, it is built round an inner court-yard. The bed-rooms are generally on the ground-floor, and they have paper windows, which let in light and make the rooms private, but do not keep in sound; so I could hear distinctly this girl of eight pleading with the LORD in this way. "Our FATHER in HEAVEN, help little Lan-tsz to do her work well; help her not to have to unpick it, for JESUS' sake, Amen;" and then she turned to the other girl and said, "You must pray, too;" and the other one prayed, but so timidly that I could not hear the words. Then they came back into the school and took up their tasks, and soon both were finished.

Neither of them told me, neither of them knew I heard, but I was glad that these children did believe in the power of prayer

CLOTHING A BEGGAR-WOMAN'S CHILD.

One day a poor beggar-woman presented herself at the Dispensary, and she took a bundle out of her bosom like an old ragged garment, and she unfolded it and brought out a little tiny child, almost starved to death. She said to Dr. Schofield, "This little one's mother was a beggar-woman also, who died a month ago; since then I have tried to nurse this child; I can do so no longer. For my friend's sake will you take it?" The doctor said he would take it and feed it, and she might have it by-and-bye.

I mentioned this in the school-room next morning and said, "How many of you would like to make a collection for a garment?" (The children get *three cash* a week pocket-money, if they do all their lessons well; thirty cash equal *one penny*.) The collection was made that morning. One girl who had a little more cash than the others came up to the table and turned her pocket out—there were about twenty—and she gave them *all* to me. Another little one said, "I did not know you were going to tell us about this, and I have spent my money, but if *you* will give something now, next Tuesday when I get my wages I will repay you." On the next Tuesday she brought me all her three cash, saying, "I do not want to buy anything this week; please take it all."

I could easily have given the money for that calico, but rejoiced that the children had the heart to give; the calico was bought, the little garment made, and the children rejoiced to see the baby clothed by their gifts.

WHY A CHINAWOMAN DEFERRED BEING BAPTISED.

You may be interested in the case of an old lady who had been led to love the LORD by Miss Crickmay. We wondered she did not ask to be baptised, but she seemed to have some difficulty about it. We are careful not to press any one to be baptised, but we had no doubt that this woman was converted, and, one day, I went and sat down by her side and said, "Now, Han Ta-sao, (that is, elder sister) what is the difficulty? You do love the LORD JESUS?"

"Yes, I do love HIM."

"You do not doubt that HE has taken away your sins?"

"No."

I said, "Where is the doubt?"

Then the old woman said—tears coming down her cheeks, "You know JESUS said to HIS disciples: 'Go ye into all the world, and preach the Gospel.' I am a poor old woman, nearly seventy, and nearly blind. I cannot go into all the world, and preach the Gospel. I am willing to tell my husband and son, and his wife when he marries; I am willing to tell my neighbours, and, I could, perhaps, go to one or two villages; but I cannot go into all the world. Tell me if the LORD will accept this of a poor old woman of my age?"

I felt as if I could take the old woman in my arms, and I said, "That is all the LORD JESUS wants: He wants each of us to do our best." Then she looked at me, with her eyes full of earnestness, and said, "Tell me, can I be a disciple, and be baptised without going into foreign countries?" I told her she could, and she replied, "Then I am ready to be baptised whenever you like."

VILLAGE EXPERIENCES.

When that old woman found the SAVIOUR, she did not rest till her relations knew of HIM too. She had some cousins in a village that she had not seen for seventeen years, and she wanted to know if I would go out with her to them; so we hired a cart and went. We had the whole village for audience—hundreds of them; and I was sorry when I had to leave, for the city gates

shut at sunset. They said, "Cannot you stay with us a day or two, and tell us about the Lord?"

I said, "No."

"When will you come back?"

"As soon as I can."

"Will you come in the fourth moon?"

"I will come as soon as ever I can."

"When you come, will you stay a day or two with us?"

Such were the inquiries made of me. One woman came and put her hand on the shaft of the cart, and said, "You come, miss, and I will give you the best room in the house;" and her husband, who was a cripple, hobbled up and said, "You come, miss, and *I will sweep it out clean for you!*"

I wished very much to go back, but I had to come home instead, and one of my first visits when I return to China will be to that village, if the LORD will permit me.

In going back to China, I do ask that you will remember me in prayer. I am going back not so much for the school children, but I want to lead a "roving" life from one village to another carrying the Word of Life.

When I was learning the language I had to translate the expression "I AM," and I could not do it. I asked Mr. Baller, "How would you translate it?" and he used two words: "Yiu O," that is, "There is ME." That expression has often been a comfort to me in the village work, for one's own strength is weakness. "It is not *you* who have to speak; There is ME."

In conclusion, I can say, like the Israelitish spies, I have been to the land, and it is a good land. The past three years have been the happiest of my life; and I am rejoicing to go back in the strength of the LORD.

Cheh-kiang Province.

FROM MISS MURRAY, DATED SHAO-HING, DECEMBER 6th, 1883.

THE WEATHER has at last cleared up, after a month of wet. The people were very angry, cursing their gods daily. One woman we met yesterday, from a village forty *li* (twelve miles) off, said she told them not to curse heaven, but to curse their own evil hearts. I was rather surprised to hear her express a sentiment so much akin to our own. We met with her as if by accident (though I perfectly believe every step we take when out on the MASTER'S business is ordered by Him). It was in this way. In one street we met a woman with sore eyes, and spoke a few words to her. I offered a little soft white rag to wipe them, if she would call for it. The Chinese have no soft rags for sores. It always pains me to see them wipe tender sore eyes with their rough, dirty sleeves. She urged us to go home by her house, and when we got to the door, asked if we would not go in: there we met that woman from the country, who never heard the name of JESUS before, and may never again. She listened attentively, and asked to be taught how to pray.

It is remarkable how often we are brought into contact with such women from a distance. GOD alone knows the result, yet certainly it appears that HE brings them into contact with HIS message. The woman with sore eyes came home with us, and got some medicine and rag for her poor eyes.

A FRIEND GAINED.

It is nice to feel that we have gained a friend. I felt this very much, as also with regard to one the day before, whom we met in the house of a neighbour. She asked us to her home, and we were very pleased to find there one who could read (her mother-in-law), so we soon put into her hands a gospel. A little girl there is subject to fits, and is a little weak in intellect. I promised her a picture-book, so we took it the first fair day. Poor little thing! as soon as she saw it, she put it down, and went to get a pipe for me to smoke. This was to show her gratitude; she then searched every room for her mother, and did not rest till she found her. As soon as she saw her coming in, she shouted, "Mother, mother!" and held up the book. Then, after the mother had seen it, she sat down quietly, and looked it over with evident delight, looking up now and then to say to me, "You are good to give it me—you are good to give it me." Poor child, I had no idea it would give her so much pleasure.

The good seed was sown there also; but all the neighbours are very bad. No other family there would let us in. We managed to detain two in their doorways for a time, till they were called in by some angry one inside. I said to one of them, "Well, I have come all the way from a foreign country to tell you these good tidings, and you will not even let me look in at your garden!" "Oh, there's nothing to see," she said: "there are no flowers;" but her face coloured all over, which is rather an unusual thing with them.

LOSS OF FRIENDS BY DEATH.

I have been out twice this week, and hope to go to-morrow. I feel very tired to-day, for most of the women were outside sitting washing or mending clothes; and some of them, though they listened, did not offer a seat. I had been thinking myself quite strong again, but that could hardly be in two months, after being so greatly reduced; I do thank GOD, though, for the privilege of working for HIM a few months more. Two (missionary) ladies, dear friends—one of them at least—are now in the grave, who, when I was so weak, were bright and strong. One of them had been but ten months in China, and not much more a wife. She seemed to promise to make a devoted missionary. I have lost a dear girl, too, which crushed me so much, and caused me many a tear. GOD'S hand has been heavy on us in many ways this past year. Now the cloud has passed away for a season.

Æ-yün was greatly reduced during the summer, and caused me much toil and care. Now she seems quite well, though she is not a strong child.

December 8th.—Was able to go out yesterday again with Mrs. Tsiu, and found that a kind friend, who always made us welcome, had left this city. How changed the place was! The new neighbours, too, were hostile. We met an old woman, over eighty, a hardened creature, who spends most of the day in cursing her daughter, who sent her to live in a house where there is no sun. Poor thing, she is so cold: she bitterly wished she were dead. We tried to direct her thoughts to the living GOD, and to think how good HE was in sparing her to hear the Gospel. She seemed a little calmed down.

CHILDREN OF THE CHINA INLAND MISSION SCHOOL, TA-LI FU.

Yun-nan Province.

TIDINGS FROM THE FAR WEST.

WE are indebted to the kindness of Mr. Colquhoun for the above cut, and for those on the first page of this number and on page 59. We hope to give in future numbers several other illustrations taken from Mr. Colquhoun's able work, "Across Chrysê,"* which all interested in Southern and Western China and the border lands will read with unwearying interest. Our friends will look with mournful interest at the cut on the first page of this number showing Mr. and Mrs. G. W. Clarke, (before her removal from the work she loved,) in their little garden at Ta-li Fu, surrounded by the school children they were so much interested in, and for whom we have good reason to hope they laboured not in vain. The cut on page 59, of their Chinese teacher, is not only an excellent portrait of the man, but gives a good idea of the class to which he belongs, who do so much to mould the rising generation, and to influence the less-educated population around them.

LETTER FROM MR. G. W. CLARKE.

TA-LI FU, *December 5th*, 1883.—The Lord has graciously sustained me since I wrote you on October 11th. The funeral of my dear wife took place on October 30th. A few friendly women followed the coffin to the grave. I had to conduct a short service myself, and mostly to myself, because the coolies and others were so indifferent. Oh, it was a hard time! yet the blessed hope of a glorious resurrection and meeting with my beloved one was cheering.

WORK AMONG THE STUDENTS.

I have been burying a little of my sorrow by preaching the Gospel in the open air to the students up for their examinations from fourteen sections. I was very anxious to get as much seed carried to their scattered homes in these sections as possible. I had to print a lot of small books, and should have been glad to sell ten times the number of books that I did; but the students hold their cash tight, and look on suspiciously. I saw the same old notice up as in the capital; it must be against our books: "Those who read unfortunate books, their luck will be spoiled in everything." This, doubtless, led some to bring back books they had bought, saying, "I don't want them." The devil fights against every ray of light. Still I sold 168 gospels, 172 large books, and 500 small books; and I sold out my stock of Mrs. Grimke's cards.

PLAN FOR REACHING THE SCHOLARS.

I learned something from this examination, and I suggest to you that a brother should follow the chief

* "Across Chrysê," being a narrative of a journey of exploration through the South China border lands from Canton to Mandalay, by Archibald R. Colquhoun, Executive Engineer, Indian Public Works, F.R.G.S., A.M.Inst.C.E. Two vols. octavo, beautifully and profusely illustrated. Published by Sampson Low, Marston, Searle, and Rivington.

examiner when he goes on his circuit for the B.A. examinations at the Prefectural cities, taking a good supply of books. Students from many places gather, who could be reached so well at no other time. This official generally spends from twenty to thirty days in a city, and this time could be well spent. When he moves the brother would follow, and by this plan in the two years that he travels, many could be reached; during the third year, when the Ku-ren (M.A.) examinations take place in the provincial capital, there would be a good sphere of labour found there. Thank the LORD I had a good time last year, during the Ku-ren (M.A.) examinations in the capital of this province. I find that some native book-sellers of the capital adopt this plan.

JOY IN SORROW.

Though I am often in sorrow for my loss, yet, thanks be to GOD, He giveth songs in the night; and His grace and the glorious hope of the future dry my tears. I long the more earnestly for the coming of the LORD, and for the happy re-union. Ah, I mourn for a beloved wife; my dear boy has lost a most devoted mother, and you a loyal member of the Inland Mission.

My beloved Samuel, thank the LORD, is in excellent health, and is a beautiful, intelligent boy. Dear child! he will never know his mother's love. He sleeps with his nurse; she really cares for the dear boy, and this is a blessing from GOD.

Thank the LORD, I am well—much better than when I last wrote; very many then remarked how thin and ill I looked. Seven weeks of constant care, by night and by day, for my dear wife and child, told upon one; yet the LORD gave strength. Whatsoever GOD doeth must be well, although it causes grief.

December 11th.—Many thanks for your letter of August 3rd, to hand on the 9th inst. I am glad to be advised of our brethren coming on (D.V.), and shall be glad to help them.

I hope to start a day school in the beginning of the Chinese new year. Alas! that the poor people are so indifferent about their children, but we must try and put a little salt among the rising generation.

There is a season for travelling in this province. The rains fairly begin in June; in July there is more rain, in nearly the whole month of August it is continuous, and in September it clears away. From the beginning of October to May we have fine weather; this is the time that the natives travel. The roads are simply fearful in the wet season. As you know, in some sections, as soon as rain falls the earth gives off a poisonous vapour, which is most fatal or injurious to people: these sections are in the south.

Kiang-su Province.

THE WORK IN YANG-CHAU.

THE following account of work in Yang-chau will, we hope, lead to prayer for the inquirers and for the heathen inhabitants of the city. It is a very hard field, and nothing but the mighty power of the SPIRIT of GOD can move the people. Much work has been done there, but from deaths, removals, and backslidings, few Christians are to be found in the district.

LETTER FROM MR. A. G. PARROTT.

NOT much of general interest has occurred in the work since my last letter in August, worth writing about. We were away from Yang-chau during September, October, and November, owing to the sickness both of Mrs. Parrott and myself; and left the work very much in the hands of our native preachers, who, we were happy to find on our return, had "held the fort" faithfully, preaching daily in the chapel to an average attendance of forty persons. No one, however, had been converted; and there were no inquirers. China's trouble with France has frightened away two or three men, who gave us hope of being sincere in their manifested interest in the Gospel.

Through GOD'S grace we have resided here a year, preaching daily in the chapel, and occasionally on the streets; but, so far as we know, no native of the place has been saved. The work in the out-stations has been more encouraging. There the hearts of the people are less bent on becoming rich at any cost than is the case in a large and wealthy city like Yang-chau.

INQUIRERS FROM SHAN-TUNG.

Not long ago, four men called upon me to inquire more fully about the Gospel, and to obtain more books upon the subject. They were date merchants from a village in the province of SHAN-TUNG, more than a hundred miles north of Yang-chau. When down here last year, with their merchandise, they heard the Gospel in our preaching hall; and purchased books and tracts to carry back to their homes. This year, before starting, their neighbours commissioned them to buy more books, and to inquire further into the good news they had heard for the first time, before they returned.

OTHER ENCOURAGING CASES.

Three men from another village in the north of this province are inquiring into the truth, and we hope will soon return to their own neighbours with the glad tidings. One of them is a believer, and has been baptised; one is an opium smoker, desiring to break off the habit, so as to be able to become a Christian; the third is a quiet, not very bright, but an evidently sincere young man.

In a work like ours, among a people like the Chinese, there is much to discourage one. Men often profess to be very sincere and earnest in their inquiries into the doctrine, but afterwards, finding no prospect of temporal gain, suddenly disappear and we hear no more of them.

A MANDARIN'S SON.

Not long ago, we had a very interesting case of a young man who was the son of a retired mandarin of high office now living in Hang-chau. He was twenty-one years of age, and had run away from home, and had become a Buddhist priest. His father had seven wives,

and the constant domestic broils in the house made it impossible for our young inquirer to lead a virtuous life at home. Hence his departure, and determination to shave his head and become a priest. The priests soon became aware of the history and connections of their young recruit, and were afraid to keep him in their temple, lest the rich man should discover his son's hiding-place and punish his protectors.

The youth had meanwhile heard the Gospel at some of the Protestant chapels in Hang-chau, and finally made his way to this city, hoping to find a Christian chapel here, and to be able to become a follower of CHRIST.

He arrived one Sunday, and, making inquiry, soon found out our chapel; and in the afternoon, attended our public service. One Monday morning he called to see me, and wished to learn more of the Gospel and to become a Christian. He seemed sincere, and after conferring with two or three native Christians, who had conversed with him for some time, I decided to invite him to spend a month with me, and I would teach him more of the truth.

All went on well for ten days. He attended the daily preaching and morning and evening prayers, and gave evidence of being really sincere. He introduced three or four petty officers of the Government who had received favours from his father years ago, and tried to interest them in the Gospel. Suddenly, one afternoon he disappeared, having said nothing to any one on the premises, and from that day to this has never been heard of. It is now more than three weeks ago, and still we are in the dark as to the cause of his strange disappearance.

Whatever his motive for coming here may have been, I have evident proof that it was not for food or money.

PRAYER ANSWERED.

Just about the time of this young man's residence with us, several sick people came for help, and among them a man from the north of the province, whose only son of thirteen years was very ill. They were among the 30,000 refugees encamped outside the city wall, and receiving food from the Government.

To be able to do the child any good, it was necessary for it to remain with us, and receive constant care and proper food. For a long time the little fellow would not agree to stay alone; he had never seen a foreigner nor a foreign house before, and could not feel safe without his father. When I invited his father to come and sleep with him, the matter was soon settled, and we rigged him up a little bed on the floor of one of our spare rooms.

We told Mr. Sang that there was little hope of doing anything to restore his son, except by praying to the true GOD in heaven on his behalf. The man listened attentively to the Gospel whenever we preached; and in a day or two, when we were having a native prayer-meeting, and praying for his child, he prayed himself, much to everybody's surprise. A day or two before he had never heard the name of GOD, but he evidently believed what he had heard, and, without being asked, ventured himself to speak to the GOD he had heard us praying to. He began and finished his prayer in a very abrupt manner, and but for a long dead silence we should not have known when to say "Amen." His prayer, however, was from his heart, and was not heard for his much speaking or repetition of fine words. He asked, in a simple way, that GOD would heal his son, and if HE would, he and all his family would never again worship any other GOD.

PRAYER FOR PARDON.

A fortnight later, he prayed again—this time for pardon of his sins, and praising GOD for sending HIS SON into the world to die for sinners. He told GOD that if we did not believe HIS Word, and accept HIS CHRIST, we deserved to be *lost*. A long silence again told us when to say "Amen."

This man is a simple-minded village farmer, able to read fairly well, and will, I believe, become a useful Christian.

His clothes were very much the worse for wear, and one evening, after prayers, I brought down an old gown which was warm, and worth twenty of the one he wore, and gave it to him. This greatly pleased him, but he did not fall on his knees, and thank me in a very profuse manner, as most other Chinamen of his position would have done. He thanked me, and believed me, when I asked him to accept it as a gift from GOD. There was no one in the room, except ourselves and his little boy. The moment my back was turned, to attend to the child, he walked over to a chair, and kneeled down for one second to thank GOD for the gown; when he saw that I noticed him, he said, "I was thanking GOD for HIS grace."

When he returns home he wishes to take back some books and Scriptures, to distribute or sell among his neighbours. He goes back a saved man. The child is nearly well, for which we join Mr. Sang in praising GOD.

REFUGEES FROM FLOODS.

The 30,000 refugees referred to above are people from the north of this and the SHAN-TUNG provinces. Last year a great flood came over their lands, driving them out of house and home. The waters have now subsided, and soon the poor, half-starved creatures will be able to return to cultivate their farms and rebuild their damaged cottages.

There are 100,000 more encamped at one of our outstations in great need of additional help. They receive only just sufficient rice from the Government to keep them alive, and must soon return to their homes to cultivate their fields, and wait patiently three months for a harvest.

Brief Notes.

ARRIVAL IN ENGLAND.—Mr. F. TRENCH has reached home with a view to prosecuting medical studies in Edinburgh.

ARRIVALS IN CHINA.—Miss MINCHIN, Miss FOWLES, Miss WHITCHURCH, Mrs. CHENEY, Mr. THOS. WINDSOR, and Mr. HUGHESDON, arrived in China on April 15th, in the P. and O. steamer *Nepaul*.

EN ROUTE FOR CHINA.—Letters from Miss LANCASTER and Miss EMILY BLACK have been received from Gibraltar and Malta, of a very cheering character.

INTENDED DEPARTURES FOR CHINA.—Miss EMILY FOSBERY and Miss WILLIAMS will probably leave for China about May 7th, and Messrs. C. H. HOGG, J. MCMULLAN, FINLAYSON, and SLIMMON about May 21st (D.V.).

TIDINGS FROM BURMAH call for continued prayer. Mrs. Hy. Soltau writes from Mandalay of the disturbed condition of the country around the capital. Mr. Hy. Soltau had gone back to Bhamô, but without much prospect of being able to remain and resume work.

OUR ANNUAL MEETINGS.—Friends will note the intimation on page 2 of our cover, that the Meetings will be held this year in the Conference Hall, Mildmay Park, on Thursday, May 29th, the chair being taken (D.V.) at 3 p.m., by the Rt. Hon. the Earl of Shaftesbury, and at 7 p.m. by George Williams, Esq., the Treasurer of the Young Men's Christian Association.

CHINA'S MILLIONS.

TEMPLE IN TA-LI FU WESTERN YUN-NAN.

Royal Supplies.

"*Thou preparest a table before me in the presence of mine enemies:*
"*Thou anointest my head with oil; my cup runneth over*" (PSALM XXIII. 5).

GOD'S PEOPLE go from strength to strength; they prove how good, how acceptable, how perfect is the will of GOD; and find that in very deed "all things work together for good to them that love GOD"! They cannot understand all His ways, and sometimes find that clouds and darkness are round about Him. But they always know that it *is* "about HIM"; and when they see least, trust most.

Our LORD did not mislead His people, and allow them to suppose that the friendship of the world would be their portion. We learn from the Word of GOD that many foes, within as well as without, have to be overcome by those who would fight the good fight of faith; nor is this cause for regret. Pleasant as are the pastures of tender grass, and refreshing as are the sparkling brooklets, to which the Good SHEPHERD often leads His flock, there are graces and virtues of the believer which must be developed in a sterner school: every true disciple shall be perfected as his MASTER, and when he is tried he shall come forth like gold.

"Aliens may escape the rod,
Lost in sensual, vain delight,
But the true-born child of GOD
Must not, would not, if he might."

It would be a great mistake, however, to suppose that the discipline of warfare even is all painful. The joys of victory are not greater than the joys of faith—a faith that rests and delights

itself on the living GOD, and glories in Him as much before the conflict has begun as it rejoices in Him when the victory is achieved. "Thou preparest a table before me in the *presence* of mine enemies." Was there no joy in the hearts of Caleb and Joshua when they triumphantly declared of the dreaded foes, "They are bread for us: their defence is departed from them"? Was Jonathan troubled in the presence of his enemies when he exclaimed, "There is no restraint to the LORD to save by many or by few"? What were David's feelings when he said, "Who is this uncircumcised Philistine, that he should defy the armies of the living GOD?" and confronted the giant himself with the words, "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the Name of the LORD of Hosts, the GOD of the armies of Israel, whom thou hast defied. This day will the LORD deliver thee into mine hand . . . . that all the earth may know that there is a GOD in Israel. And all this assembly shall know that the LORD saveth not with sword and spear, for the battle is the LORD'S, and He will give you into our hands." Oftentimes have the armies of the LORD of Hosts gone forth to the war as did Jehoshaphat, who appointed singers to go before the army, praising the LORD, whose mercy endureth for ever! Rich spoils are gathered when the people of GOD battle after this sort!

We cannot fail to see how much richer are the blessings mentioned in the latter half of this Psalm than those of the former. It is in connection with the valley of the shadow of death that solid, Divine comforts are brought to light; and we feast at the table of our GOD in the very presence of our foes! But this is not all. The conflict terminates, the darkness passes away; but the spoils are permanent, and the gains are eternal. "Thou anointest my head with oil; my cup runneth over." Rich anointing this. Blessing more than full. "He that believeth on Me, as the Scripture hath said, out of his belly shall flow *rivers* of living water." This is indeed royal bounty, meeting the believer's need, but meeting it according to *His riches* in glory: answering our prayers, but answering them according to *His ability*, who giveth "exceeding abundantly above all we ask or think."

J. Hudson Taylor.

"In Journeyings Often;"

OR, SEVEN YEARS OF MISSIONARY TRAVEL IN CHINA AND EASTERN THIBET.

BY MR. JAMES CAMERON.

(*Concluded from page* 63.)

NEEDING a native companion on my way back from Mr. King's station to Si-hiang, I engaged a young lad in Han-chung Fu as servant, and returned to Si-hiang by another route. The second night found us some six miles from the city, with a river to cross; and it being now long after dark we sought shelter in the place, but could not get quarters.

Some people allowed us to sleep in front of their house on mats, for which we were thankful, as the night was very dark, and we did not know the road.

ROUGH ROADS.

In Si-hiang I again spent the greater part of a day, and sold more books than on my first visit. The people were very quiet, and few took any notice of my being a foreigner. In the evening we crossed the plain to a small market-town, twenty *li* or so off, to be ready for the next day. After selling some books, I sent the mule's load to the next city by boat, as the country was very hilly, and the roads, which ran through gorges and ravines, and the sides of steep hills, were said to be impassable by a loaded mule. The boy and I took our mule, and only a sufficient supply of books for the villages to be passed. The roads we found bad indeed, and well was it for us that our animal had no heavier load. The country was very thinly peopled, the market-towns were not so large as many hamlets elsewhere, and the attendance, even on market-days, was but small. But the scenery was grand, especially in several of the gorges through which the river ran. From the top of some of the highest hills nothing but peaks or ranges of hills could be seen in all directions. The inn accommodation and the food were very poor till we reached the city of Ting-yüen, and got a room to ourselves in a quiet inn. Here I spent several days, being delayed till the boats arrived; but I had many opportunities for usefulness, and sold also a good many books, considering the size of the place. It is situated in a nice little valley, surrounded by high hills, which extend, apparently, in all directions.

AMENITIES OF CHINESE TRAVEL.

The wood beyond was said to be passable for loaded animals, so we set out with our books, etc., on the mule; but we had not proceeded far when load and mule

were thrown by the narrowness of the road into a ditch. For the rest of that day we met no further mishap. On the following days, however, the mule was several times in danger of going down the hill—load and all. The path was generally good, but so narrow, and the hill so steep, that the load often struck the hillside, throwing the mule off the road, and, without help, down she must have gone. Often, too, we had to take the load off and carry it past difficult places.

Further to the south-east the road became still worse, as parts had been destroyed by recent rains. Our books, etc., had now to be carried on the backs of coolies for two days, making our progress slow. We passed, however, through a few prosperous market-villages, and sold well. Coal is found abundantly here, and tea is grown largely, and is a great source of industry and wealth. Varnish and india-rubber trees were met with; the former were often very numerous; and silk is often produced here.

FURTHER DANGERS—THE MULE KILLED.

Crossing a very high range of hills, we descended to a tributary of the Han, and put up in a small village from which boats go to Tsï-yang Hien, our next destination. I intended going by boat, but to avoid some days' delay, decided to try the road, as it was said to be wider, and passable by loaded mules. We came, however, to one most treacherous spot, where a rock juts out a little just where the road makes a turn, and our driver, who was leading the mule, although generally most careful, thought this could be safely passed, but the load struck, and the animal was thrown off the road on to the hillside. The mule attempted to regain her footing, but the hill was so steep that the load first rolled down, and then she followed, as it was impossible for the man to hold the halter any longer. A few turns over her head, and her neck was broken, and she then rolled down several hundreds of feet. When I reached the spot she was quite dead. Our load had gone still further down, and some of our things were scattered over the hillside, as the wooden frames and harness were broken to pieces.

ROAST MULE.

While collecting our things the proprietor of the land came up, and we sold the dead carcase to him for 1,500 cash (5s. or 6s.), and he was to convey our things to the next village. By night he had the mule brought to the village, and sold her flesh at twenty or thirty cash per catty (about one penny per pound), and thus made a few shillings out of her. Our inn people bought some, and my boy joined them. All said the flesh was tender and nice. The last relic of MANCHURIA was now gone! I had become quite fond of the animal, notwithstanding that she was troublesome at times.

We had now to proceed by boat, and were several days in reaching Tsï-yang Hien, as the water was so low that great care was needed at the rapids, or the craft would have come to grief. This city, which is on the left bank of the Han, is small and unimportant, so, after selling some books, I travelled forty *li* to a market-village. My boy was to land there with a supply of books for an inland city, while the man went on with the stock to Hing-gan Fu by water. Next day, after selling on the market, we hired a coolie, and commenced our inland journey, over hill and dale, to

HAN-YING T'ING.

The way was pretty rough, although the hills were not very high. The varnish-tree abounds, and we saw many engaged in gathering the varnish. Incisions were made in the bark of the trees, and little cups or shells placed to catch that which exudes. These are emptied from time to time, and thus the product is collected. Our arrival created a stir in the city, as the first innkeeper, discovering that I was a foreigner, was afraid to give us quarters, and then the next followed suit. So I sent my servant to the *yamen*, and messengers soon reassured the landlord, and found me a room in the first inn. A large but very respectful crowd had assembled, and I spoke to them for a little, then retired to my inn, where I soon had a few well-to-do visitors. I sold a good many books in this city, and many listened with attention to the Gospel.

A CHINESE MUMMY.

Here I saw the wonder of the place, which is the dried body of a priest, who, according to the account, starved himself to death through fastings. He was ascending bodily to heaven, when a piteous cry from his poor disciple recalled his thoughts earthward, so down he fell, and when the disciple reached the spot, his master's spirit had already escaped to that celestial and long-wished-for region of bliss. The body, however, was carefully preserved, and some years ago was brought to the city, where it found a place in one of the temples, and it has incense and a lamp lighted before it by day and night. It has all the *appearance* of a real human body, but the skin is covered with gold tinsel, so that one could not be quite sure that it is so, unless allowed to make a closer examination. All the inhabitants give credence to the whole story.

MORE BAD ROADS.

On the second day we set out after breakfast on the return journey to Hing-gan Fu. Our next route was northward, and we visited two small cities and several small market-towns. We had a good deal of climbing. Owing to a flooded river, we had once to take a hillside road, and as elsewhere, it often was very narrow, necessitating the greatest carefulness; our poor horse slipped down some twelve or more feet, but did not seem to be any the worse. On reaching our northernmost point, we intended crossing the mountains, and travelling westward to some more cities; but the streams were unfordable, so we had to cross the Sing-ling range instead, and once more visited Si-gan Fu. We left again on the third day, and travelled in the plain westward two or three days, and sold well in the market-towns. We saw some splendid fields of grain and cotton, and the towns near by had all the appearance of great prosperity. On leaving the plain, a southerly route again crossed the Sing-ling range. The first city visited was a small, tumble-down-looking place, and as dull and poor as it could be. The solitary eating-house we could find provided food only on market-days; on other days it had to be ordered, involving a long delay. I sold a few score books, and preached for some time; then, by hard walking overtook my party as they were halting for the night. They had kept to the high road, so I had not nearly so long a walk. In the highest parts they grow good potatoes, oats, and cabbages, with a few other vegetables, and what was most astonishing—a crop of opium. This year, however, it was a failure, and a great loss to the cultivators. Many are much addicted, even in these out-of-the-way places, to its use. On descending into the plain we sold books and preached in two cities to the east of Han-chung.

FOOTSORE.

October 8th saw us back in Si-gan Fu. I had hurt my foot on the way, and it was not better for some time. On the 18th, feeling I could now walk, we once again started on our travels, with a load of books. Three cities to the

north-west were first visited, and then we passed into the province of KAN-SUH, and travelled in it for ten days or so.

MR. PARKER'S STATION.

On that journey I visited our Ts'in-chau station. Mr. Parker had then baptised the first two native Christians belonging to the city. He was not at home, but Mrs. Parker gave me a hearty welcome, and I stayed with her one day. Two Hiens were also visited; in one the Roman Catholics have a chapel, and, it is said, many converts. The country was hilly, and not over fertile. Re-entering SHEN-SI, we visited three remaining cities. I was indeed glad when I had reached the last city, and had disposed of my last gospel. I felt much the need of rest, and I then thought of taking up settled work. Only for the last Hien had we level country; the other cities were amongst the hills—one on the left bank of a river, navigable by boats to SI-CH'UEN. Our sales only reached about one thousand gospels, and had occupied three weeks.

COMPANIONS IN TRIBULATION.

I arrived in Han-chung on November 11th, just in time to sit up with poor Mr. King as he watched his little boy, who died on the morning of the 12th. The mother's grave was again opened, and her little one laid to rest near her remains. I thought of settling for a time in Han-chung, but it was not to be. A call came from the north of SI-CH'UEN for some help, and I accompanied the evangelist, and spent a very happy time with him and his friends in his native place. We disposed of several thousand tracts and some books, also of five hundred gospels, on the journey. It was not undertaken for the sale of books, but for preaching; so most of our time was given to that. [An account of that interesting journey appeared in CHINA'S MILLIONS for September, 1882, page 108.]

On returning to Han-chung Fu, I had the pleasure of seeing the servant and muleteer who had travelled with me received into the Church by baptism. The latter is a native of this province, and soon after returned to his home in the far north, taking tracts and books with him to give his friends. I hope he will go on all right. It must be hard for one who knows little to keep bright and happy in soul, so far removed from all Christian society. The LORD doubtless keeps HIS own. May He keep and help him, poor old fellow.

START FOR THE COAST.

About the end of December I left Han-chung, and had a very pleasant and, I trust, profitable journey to Han-kow, as many men and women heard the Gospel on board the boat as well as on shore. At first, our halting-places were numerous, on account of the many dangerous rapids descended by the aid of ropes from bow and stern, with a crowd of men holding on to each. The Chinese New Year I spent in my old home (Gan-k'ing), but none of those living in the place when it was my home were there, with the exception of a native or two. The work, however, has grown, and I was pleased to see so many on the LORD'S side; also to see the numbers who attend the chapel service when it is open. Surely GOD has been good to our friends.

I next visited Chin-kiang, and spent a few days there, after which Shanghai was reached, and there I did two months' work before going to Che-foo for the summer.

HOME TO ENGLAND.

In August, 1882, I left for England, having finished almost seven years' work in this vast empire. I can only close in the words of Joshua (xxiii, ver. 14) "Not one thing hath failed of all the good things which the LORD your GOD spake concerning you." No, praise HIS name, and never will!

Shen-si Province.

FROM MRS. EASTON, OF HAN-CHUNG FU, TO MRS. HUDSON TAYLOR.

NEARLY three years have intervened between the pioneering journeys of Mr. Cameron, the account of which is concluded in the above article, and the present time. The progress in the meantime has been most marked. Many of the books then put in circulation have proved useful; some readers have become inquirers, some inquirers candidates, some candidates church members, and some of them have become instructors of others. Then, Mr. King and Mr. Parker were the only two male missionaries stationed in the adjoining provinces of SHEN-SI AND KAN-SUH, and with them were Miss Wilson, Mrs. Parker, and Miss Jones. Now, besides these five, Mr. and Mrs. Easton, Mr. and Mrs. Hunt, Mr. and Mrs. Pearse, the Misses Black, Miss Goodman, and Miss Muir are in these provinces; and Dr. Wilson also, who has joined Mr. George King in trying to open up SI-GAN FU, the capital of SHEN-SI; while Messrs. Sturman and Burnett have gone forward to labour, if possible, in some other new station in the North-west. The following interesting letter was written shortly before the arrival of some of the above-mentioned reinforcements; and will, we trust, be followed in days to come by many happy gatherings similar to those recorded in it.

WE had not long returned from Si-gan when your letter came. It was a very short stay we had there—only three weeks, but several ladies came to see me, and I went out once to visit some by invitation. I had a good time with them, and gave away a good many of Mrs. Grimké's cards.

It was refreshing to get back to Han-chung again, and the dear Christians were very pleased to have us among them once more. I love my Chinese sisters much more than I ever thought it possible, and it is very pleasant to have their love, as I believe I have. Two months ago we had another service of baptism, when three men and

seven women were baptised. Two of the latter were members of my weekly class, one a widow and the other a middle-aged woman, whose husband was baptised at the same time. These two women had been coming to the meetings for nearly two years. They are very bright and happy now, and I trust they will be a means of blessing to others around them. When I first began the class there were only five or six who came, now fifteen or sixteen regularly attend, and some of them we hope to receive next baptism. I am looking for great blessing this year. We are now going consecutively through the life of our LORD, and enjoy it very much.

DAY AND SUNDAY SCHOOLS.

While we were at Si-gan, Mrs. Hunt commenced a day-school for girls, which we kept on. The children have gone over to the new house with Miss Wilson. We think that perhaps the young ladies coming up will like to take up school-work. There are only seven scholars at present, but a great many new ones are coming this year, and we think the school-work bids fair to be a success. The children are the daughters of Christians or inquirers.

On Sundays I have a kind of Sunday-school with them. They have taken up singing very heartily. This year we had a treat for them in the new house, to which their parents and friends were invited to come; Mr. Easton examined them in what they had been learning during the few months they had been here; and they really did very well. Each girl had a new hymn-book given to her, that being the promised reward for being able to repeat and sing five hymns. The parents seemed very pleased, and proud of their children.

After the examination they had the magic-lantern scenes from the Old and New Testaments; this was followed by tea, cakes, fruit, etc., which were done justice to by all, both children and their elders, and they all thoroughly enjoyed themselves.

A CHILD'S CHAIR.

We have just passed the New Year, and I think you will like to hear about our festivities. This New Year we had the first of what we hope will be quarterly meetings.

The conference was arranged for February 2nd and 3rd. We wanted to get all the country members here, if possible. A good many were expected, so we were busy a week or two before in buying in and preparing for our guests. Friday evening, February 1st, was the time fixed for the country members to arrive; but there had been a heavy fall of snow for a day or two, and the snow was still falling, and we began to be afraid whether they would come or not.

COUNTRY MEMBERS.

Towards evening, however, they began to arrive, most of them from a village eighteen *li* [five miles] away, others from a place among the hills thirty miles away, and one young man from the hills thirty-five miles from here. The women from these two distant places were not able to come, much to my disappointment, though three women came from the village distant eighteen *li*. One of these three women was very feeble, and over sixty years of age. The walk had quite knocked the old lady up, but she revived with some hot tea and a rest by the fire. After supper and prayers our friends were glad to retire.

THE CONFERENCE.

On Saturday morning at 7.30 there was a prayer-meeting, to ask blessing upon the meetings about to be held. After breakfast the city members began to arrive, and then there were lots of greetings, etc. The morning meeting began at 11 o'clock a.m. The church report was read by my husband, and followed by addresses from the three elders and Mr. Easton, the subject of the latter being "Obedience the True Test of Discipleship," and the text, "Ye are My friends if ye do whatsoever I command you," being the key-note. Of course, there was singing and prayer during the meeting. The meeting was over at 1.30, and then the room had to be cleared for the dinner.

THE FEAST.

A long table was placed on each side of the room, and one at the top, enabling sixty persons to sit down, school children and servants not included. The dinner was, of course, the usual rice, pork, mutton, and vegetables, but every one seemed to enjoy it. After dinner we left our guests to amuse themselves, while we arranged the room for the evening entertainment.

The tables were arranged as for dinner, one on each side of the room, and another across the top. The room looked very pretty with its whitewashed walls adorned with red scrolls, and Chinese lanterns hung from the ceiling, with plates of cakes, fruit, and sweetmeats, and vases of flowers and lamps arranged on the tables. When the guests came in, many were the expressions of *Hao-k'an teh-hen* (*i.e.*, "very pretty!"), etc.

We began the feast with *yüen-siao*, as a kind of substantial. During the evening we had plenty of hymn-singing, and short addresses from Scripture; and altogether we were a very happy party.

As the next day was Sunday, we broke up earlier than we should have done. The city people went home about 9 p.m., but over thirty slept at our house. Fortunately, the Chinese do not require anything very elaborate in the way of bedding, etc.

The Sunday services commenced with an early morning prayer-meeting. Many earnest prayers were offered for blessing on the New Year's Day on which we were entering. At 11 a.m. the usual morning service was held, after which we partook of the LORD'S Supper. My husband spoke on the words which we are taking as our New Year's motto, viz., "Serve the Lord with gladness."

STUDY OF THE WORD.

In the afternoon there was a meeting principally for discussion, the subject being the Word of GOD, the best methods of reading and studying the Scriptures, their importance, and the necessity of regular and systematic reading, in order to growth and blessing. Most of the men took part, and we think that the meeting will result in increased interest and perseverance among the Christians in reading their Bibles.

The Gospel of Saint Matthew, it was suggested, should be well read by all the members during the next three months, and form the subject to be talked over at the next quarterly meeting. Of course, there are only a few of the Christians who can read well, but nearly all are

trying to learn, and we think that this year they will be more in earnest about it than before.

We met again in the evening and considered some scenes from the lives of the patriarchs, and from the life of our LORD.

This finished the two days' meetings, and we do trust that we shall see much blessing result from this our first attempt at a conference. Most of our people returned home on the Monday after breakfast; some of those who lived far away, however, stayed another day, returning on the Tuesday to their homes. I know you will pray for a blessing on all we are trying to do here.

We are looking forward to seeing our friends from England in a few weeks' time. We were able to rent a nice house for them not far from the one where we live. My husband has had it done up, and it looks quite clean and nice. There is plenty of ground at the back, and we think it will make a very pleasant and healthy residence.

Kiang-su Province.

WORK AMONG THE SEAMEN IN SHANGHAI.

FROM MR. JAMES DALZIEL TO MR. BROOMHALL.

WHILE my pen is to paper, I may be permitted to make a few remarks regarding our work.

In the first place, there is no *romance* about it. It is now nearly six years since you saw us off, and in the waggon you warned us of what we might expect in our Christian work. We knew something of Christian work and workers before leaving England, but I confess to an experience here such as I never had, and I think I may say never would have had, if GOD in HIS wisdom, had not seen fit to put us into such a school. I humbly acknowledge HIS wisdom, and bow to the lessons taught, praising and adoring the grace that has sustained us so far.

NEW YEAR'S GATHERINGS.

It has been our custom for several years now to gather together as many as we could accommodate of sailors and friends with whom and amongst whom we work, to spend Christmas or New Year's Day in a pleasant and profitable way, but the long, tedious illness of my wife during the summer, left her unable to give the energy and thought necessary for such an undertaking; and so, for this year, we have had to forego the joy; still, the sailors had an opportunity given them by other workers, in the first week in January, of meeting together in a social meeting at the Seaman's Hall, which, I regret to say, has since been closed. We had the privilege of taking part in that gathering, and at its close an opportunity was taken to invite the men to our Thursday evening meeting. This was responded to by quite a number from the U.S.A. and H.B.M. ships-of-war in port, and with results for which we have had to praise GOD frequently since.

BLESSED ISSUES.

What great and important results flow from what seem to our finite judgment but simple matters of course! The grand secret is to be in the path of God's appointing, watching for, and ready and willing to do the little things, while looking to our MASTER to give HIS smile of approval in the glorious results—yes! results glorious in the eternal good effected in the life of some poor wanderer led home to GOD, and the strengthening of heart and encouragement to faith which are graciously bestowed upon the servant.

SOULS SAVED.

So far as we are able to trace, and from independent testimony borne by others, we are able to record to the praise of GOD'S grace that some young men have been rescued from the snares of the devil, and are now witnessing faithfully amongst their comrades.

A few Sunday evenings ago at the Sailors' Hall, I felt not a little encouraged and amply repaid for going out on such a night (for it was one of the worst I have seen here). At the close of the service I spoke to several of the sailors present. To one blue-jacket I put the question, "Have you decided to follow the LORD JESUS as your MASTER?" "Yes," he responded, "I have." It appeared that he did so at the Thursday meeting I referred to. One of his comrades standing beside him spoke out, and said, "There's no mistake, sir, he has stood a good deal since, I can tell ye!" His comrade, who was a Christian, was evidently delighted that his mate *could stand fire!*

A SPONTANEOUS TESTIMONY.

At a subsequent meeting I was pleased to hear this youngster speak right out before quite a number of his shipmates. I had been appealing to the undecided to make choice of JESUS CHRIST as the ONE able to save and able to keep, and to enforce my appeal, pointed to several in the meeting who had made this choice and proved it true. I did not point to our young friend, but he interrupted me by exclaiming, "I have made choice of JESUS CHRIST too!" I like such interruptions, and pray for more. We have some reason to believe that decision was made by at least one man that evening; the LORD confirm his resolve.

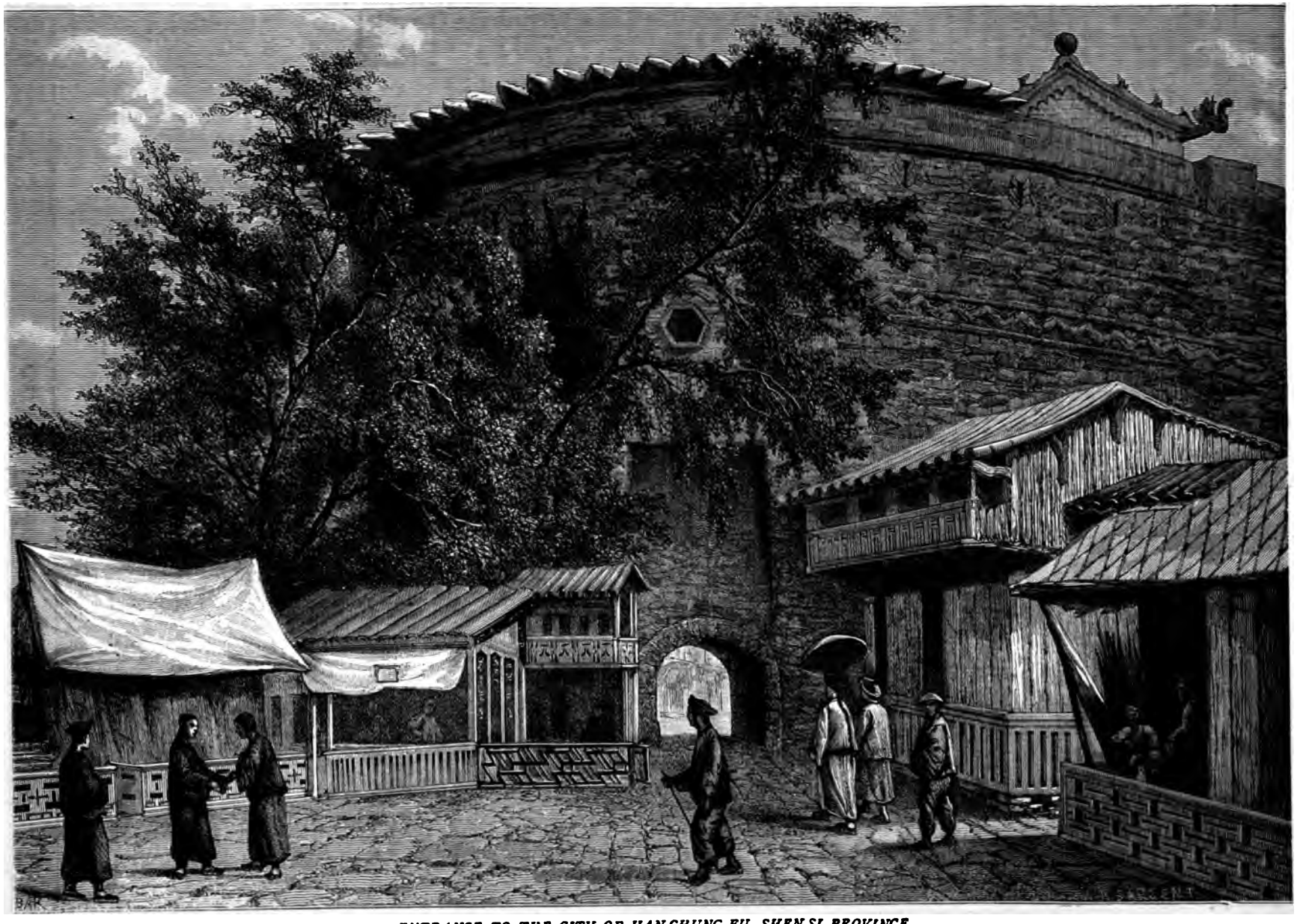
WORK OF THE SPIRIT.

We cannot point to the work in which we are engaged here, as you can to the "Salvation Army," and say, "See what a *noise* the Gospel chariot makes as it rushes along in its work of rescue;" but we can, and do claim, that the same HOLY SPIRIT is among us, and the saving effect of HIS presence and power is equally felt, acknowledged, and proved in the work of rescue, to which, in the Providence of GOD, we have been enabled to put our hands. Please to pray that we and all our fellow-workers may be not only wise to win souls, but may have much wisdom given to us in our subsequent dealing with them; so that those men who profess CHRIST, may be led in the paths which will fit them to shine for CHRIST in the sphere to which GOD has called them.

SUNDAY MORNING MEETINGS.

If I had time, I could tell of some very encouraging meetings held on Sunday mornings, on one of the U.S.A. men-of-war in port. One man presented a request to the captain to be allowed to hold a Bible Class with some of his comrades who had come out on the LORD'S side. It was granted. The vessel has gone out of port, but we praise GOD that there is light there—may it increase greatly!

These incidents in our work are like *nuggets of gold*, precious, if not so plentiful as we should like. Who can estimate the value of one such nugget? We shall make a more correct estimate when we get to the other side.



ENTRANCE TO THE CITY OF HAN-CHUNG FU, SHEN-SI PROVINCE.

Cheh-Kiang Province.

THE WUN-CHAU NATIVE WOMEN'S MISSIONARY BAND.

By Mrs. George Stott.

A LITTLE more than a year ago, while thinking how I could best interest the Christian women in missionary work, and thus draw them out in prayer and sympathy for others, I received my usual copy of *Woman's Work in China*, and saw there a paper on "Missionary Societies among Native Christians," by Mrs. Sheffield. I was deeply interested in it; and thinking some such plan, with God's blessing, would prove a help to our women, I resolved to speak to them, and ask if we could not form ourselves into a little missionary band.

I pointed out to them God's love in sending the Gospel to *them*, and that it was now their privilege to give it to others as far as they could: and although they were poor, and could not give much of their time, or leave their homes to preach to others, there were other ways in which they could help on this great work. Were they willing? I asked. They said, "We are willing; only tell us what we can do."

I explained that we might form ourselves into a missionary band; but if we did, that would mean on their part *praying* and *giving*; and as they were all poor, giving meant self-denial; could they deny self for Christ's sake? They answered, "We can all give *something*, and we should like to try." So it was settled that we were to begin on the first Sunday of the Chinese New Year, and have a missionary meeting once a month, Mrs. Liu to take charge of the money, while I was to keep the accounts, and give the missionary information.

THE BAND FORMED.

We began with seventeen members, and closed the year with a membership of twenty-one, this number being about all the Christian women we have in and around the city. I had suggested in the matter of giving that they might put aside a little every day for God; the poorest might give one *cash* per day, while others might give two or three. Thus, when our meeting-day arrived, they would find ready a sum of money which they could not afford to give at once. This suggestion was hailed with joy, and those who have carried it out are delighted to find how easy giving has become. Not wishing to discourage the poorest from giving their mite, or to have a show of money which they did not *really* contribute, I decided that my own contributions should just about equal that of the best off of themselves. The sums given, ranged from twenty to one hundred *cash* per month.

During the year, it happened that on two of our meeting-days the rain poured in torrents, and only three or four of those who lived near could get out; but it was very encouraging to note that several sent their contributions by male friends, while others brought double money the following month. In the case of one woman, who was detained from the meetings two months, she brought on the third her three months' contributions, having faithfully put aside the Lord's money day by day. I mention this to show how willingly and heartily they have given.

But the pleasure of cheerful giving is by no means the greatest blessing this little effort has been to the women. The prayer-meetings have been better attended, and the prayers more earnest and comprehensive; while their hearts have been warmed by hearing of the work in other places.

The money result of the year is 9 dols. 69 cents.; but of the spiritual result who can tell? Of this sum of 9 dols. 69 cents., they gave 4 dols. for the preacher, who is supported by the native church. The balance is kept in hand, in the hope that by another year they may be able to take up a little work of their own among women, as they have expressed their intention of doing better this year. So much for our Missionary Band.

THE GENERAL WORK.

As to the general work, we have again to sound a note of praise for God's blessing during the past year. Many souls have come under the power of God's Word. Thirty-two persons, men and women, have been baptised. Still, there are many inquirers, and we are looking for greater things this year. We lost last year, by death, four persons, and by discipline four; but. on the other hand, three who were under discipline were restored; so our loss is only five. We begin another year with thanksgiving and hope. We are having a week of prayer with our native brethren, as we all feel the need of more spiritual power. If we had more faith we should see greater things, and our Father would be glorified.

TRAINING HELPERS.

This winter my husband has taken five or six of the most promising Christian young men into our house for three months' study. He has a Bible class with them every morning and evening, and a singing-class twice a week. They are making good progress, and we hope that when they return to their homes they may be the better able to stand fast in the Lord, and also better able to tell others of God's great love in Christ Jesus.

If the Gospel is to spread far among this people, it must be by the natives themselves. Therefore, we feel more than ever the need of the Christians being well-grounded in the faith, so that they may in their turn become teachers of others. When we can see a well-taught and *holy* native Church, we shall see great things among the heathen, and for this we labour till our Master appears.

Shan-si Province.

FROM MR. T. W. PIGOTT, OF T'AI-YUEN FU.

DECEMBER *20th*, 1883.—We were glad to welcome Mr. and Mrs. Rendall here with Miss Horne. The former have, by my advice, gone on for the present to P'ing-yang Fu, where the need appeared the greater, as there are many inquirers scattered about in distant places, beside Christians, whom it is important that Mr. Drake should be able to visit now and then. Miss Kingsbury went with the Rendalls, while Miss Horne takes her old place again. By all accounts the work seems to be going on well about P'ing-yang Fu, and the inquirers are numerous.

TWO PERSONS BAPTISED.

Here, we had the joy of baptising the first of the schoolboys and a young villager a few weeks since. There are several more whom we hope soon to receive. Five of them are men who have been cured of opium here; some of them more by their faith and prayer than by medicine. I have eight cases in hospital now, and once a week I have a dispensing day, when from thirty to forty usually attend, and the LORD has blessed the treatment in many cases.

We have usually a room full of our own people at the general meeting on Sunday morning and afternoon. We were cheered lately by ten men coming in from some of the villages. They meet almost daily there for singing, reading, and prayer, and I hope soon to be able to receive some of them as brethren. One or two, of whom we had much hope, have, I fear, only been seeking gain; but in hope and disappointment we seek to work on, and I firmly expect we shall soon see a good fruitage here.

We miss dear Dr. Schofield every day, but try to fill the gap, by the LORD'S help. We are all pretty well, thank GOD, and the season seems to be a healthy one, so far.

FOUR MORE BAPTISMS.

February 13th, 1884.—We had the joy of baptising four at the week of prayer, which we held with the natives at the beginning of the Chinese year. One of the four was the second of the schoolboys to be baptised; one a man, an old patient of Dr. Schofield's, and two young men from a village whence lately I had twelve applications for baptism, and I also hope soon to receive others. Inquirers from four different villages stayed with us lately at their own expense. Eight men have stayed with us and given up opium-smoking while here, I trust. One of them is baptised, and others I hope are interested. We have on an average, ten in-patients at the hospital, and from thirty to forty on dispensary days, and on the whole—beginning the New Year with a little band of twelve in fellowship, and a hopeful outside work—we have to bless the Lord, and take courage. Miss Horne is not strong; but my wife, Miss Kemp, and myself are very well indeed, thank GOD.

Shan-tung Province.

THE VARIOUS DEPARTMENTS OF WORK AT OUR STATION IN CHE-FOO.

BY W. L. PRUEN, L.R.C.P., L.R.C.S.E.

I HAVE again the privilege of reporting another year's happy and, I believe, successful work.

WORK AMONG THE CHILDREN.

In addition to the evangelistic and educational work done amongst the foreign children of Che-foo, by Mrs. Sharland, Mr. and Mrs. Baller, Mr. and Mrs. Elliston, and Mr. H. H. Taylor, it has been the privilege of my mother, Mr. and Mrs. Douthwaite, and myself to minister to the comfort of invalided members of the mission, to the wants of many sick Chinese, and also to the spiritual needs of many.

CHRISTIAN INSTRUCTION.

The following are some details of this work:—About thirty Chinese have been employed daily upon this compound, and, thanks to Mr. and Mrs. Baller's assistance, we have been able to conduct household worship morning by morning with nearly all of them throughout the year. There have also been special services for them on Sundays, and nearly always at least two evening meetings a week. By this means the native Christians have been edified, and several of the heathen have learnt to bend the knee to JESUS. And I venture to think that the homage has not been merely outwardly, but, through the working of the HOLY SPIRIT, accompanied by inward seeking after HIM as the only SAVIOUR.

Two of the servants were baptised in the spring, and are keeping on well.

MEDICAL WORK.

The medical work is encouraging. During the past year, 1883, the total number of visits made by out-patients was about 4,000, and the number of in-patients about 40. For 1882 the figures were 3,000 and 30. In the Sanatorium we have entertained twenty-three missionaries and missionaries' wives (together with the families of several of them) and others, most of whom were members of our own mission.

STREET PREACHING.

In addition to work already mentioned, I have, by the help of God, preached during the past year in nearly every street and lane of Che-foo, except to the west of the stream running down from the hill where the American missionaries are located. Furthermore, for two months in the early part of the year and two months in the latter part of the year I held Bible-readings about twice a week with the servants in the employment of three of the foreigners in the settlement, visiting them in their rooms.

From the foregoing it will be seen that my daily work during the past six months has usually been pastoral, medical, and evangelistic, besides Sanatorium-work.

January 15th, 1884.—Through the grace of GOD I have this day been four years in China.

Province of Shen-si.

FROM MISS HARRIETTE BLACK, DATED, ON THE RIVER HAN, JANUARY 30, 1884.

WHILE hoping to write a long, full letter from Han-chung Fu, I am sure you will be glad to have a line in the meantime. Goodness and mercy have indeed followed us all the way, ever since we left home; and even this long river journey, which in the prospect I much dreaded, is turning out to be quite a help and joy.

We left Wu-chang on the 6th December, and had a very pleasant passage up to Fan-ch'eng, where we were obliged to change boats, as the boatman declared that the water was too shallow for his boat to carry our heavy luggage up to Lao-ho-k'eo. We all felt considerably tried about this; but making it a matter of much prayer, our good and gracious MASTER placed at our disposal this boat in which we are now travelling, and that for a more moderate sum than others have had to pay.

Since leaving Fan-cheng we have got on rather slowly but very pleasantly; our GOD taking us in safety—alike over shallow water, and rapids—and keeping our minds in perfect peace, with our hearts stayed on Him. Please not only to pray for us, but also to *give thanks* on our behalf.

THE ENTRANCE TOWER TO A TEMPLE AMONG THE HILLS.

You know how timid and nervous I am by nature. I seem, since coming to China, to have almost bidden good-bye to all that, or rather I suppose I am experiencing the truth of the Word, "He stayeth His rough wind in the day of His east wind."

Last Monday was the Chinese New Year's Day. We spent the Sunday and the Monday near a village a few miles above the city of Peh-ho Hien. In the afternoon of the New Year's Day we laid aside our books, and climbed a hill, which rose almost perpendicularly from the shore. From the summit we had a view of the loveliest scenery I ever saw, and our hearts were filled with gladness as we remembered that *our* FATHER made it all. On the Tuesday morning we started again on our journey, very pleased that the New Year had detained us only *one* day.

You will be glad to hear that Mr. Cooper and Li Sien-seng have had many opportunities of preaching the Gospel on the way up, and they have been considerably encouraged by their intercourse with our own boatmen. Our captain especially seems much interested in the doctrine, and has earnestly begged us to pray to our GOD on his behalf "night and morning." We do hope and trust that the good seed that has been sown in his heart may spring up and bear fruit, and we are daily praying that he may have faith and courage to come out fully on the LORD'S side. It is quite amusing to hear that the captain of our former boat encouraged this man by saying, "At first I was much afraid of the foreigners, but *they are very good:* you need not fear them, they are very good." And now I am actually in SHEN-SI, the province where I hope to live and labour. My heart burns within me when I think of the loving-kindness of the LORD, and I do long for the time when I shall be able to speak for Him in this land.

I was nearly forgetting to tell you that I like the language *very* much. It is to me a pleasure—a real, intense pleasure to study. Is it not good of GOD to make that which was such a dread to be instead a comfort and joy?

We know you do not forget to pray for us; we feel that our journey has been one long answer to prayer. We often pray for you, and do indeed realise the truth of the lines—

> "When sundered far 'tis sweet to meet
> Beneath one common mercy-seat."

We are now about 150 *li* from Hing-gan Fu, where we hope to post our letters.

Letters written En Route for China.

FROM MISS LANCASTER, DATED APRIL 2nd.

HOPING to reach Malta this evening, I write to let you know we are well. We can both testify to the beneficial results of the bromide of sodium which Mr. Taylor gave us to prevent sea-sickness. I took nine doses (of ten grains), and only felt a little sick the first evening, and then again in the morning. I always feel sick on starting, after the vessel has been waiting at a port. This was the case when we left Gibraltar; but one dose of the sodium warded off the sickness. You asked me for report; here it is:—Nine days at sea, and only about half-an-hour of sea-sickness. We gave some to a fellow-passenger about five days ago, and she has not been ill since. You can safely recommend it to all friends coming to China.

We are getting on nicely. Miss Black is a very helpful companion, and one of the most devoted Christians I ever met. She is working hard at the language, and making good progress, owing to indefatigable perseverance.

Perhaps you will have heard from Mr. Broomhall of our service last Sunday evening. One person then aroused has not found peace yet, but is under deep conviction, and is reading carefully Mr. Moody's book, "The Way to GOD."

FROM MISS EMILY BLACK, DATED APRIL 7th.

"EBENEZER" must be the beginning of this letter. We have had a very pleasant and prosperous voyage, and expect to reach Port Said this evening. We reached Malta a day earlier than we expected, but it so happened (if I may use that word) that Mr. Waldegrave saw the vessel on Thursday evening, and paid a long visit on board, and kindly invited us to breakfast next morning.

We rose early, and got ashore soon after six o'clock, and a guide took us to St. John's Chapel, where mass was being celebrated. Most of the worshippers were women, and I was much struck by the sad, sorrowful expression on almost every face. One could not but long that the light of the glorious Gospel of CHRIST might speedily shine upon them, and drive away the darkness and superstition which now prevail; but, at present, the door seems closed.

On reaching the port I read with fresh interest the account of St. Paul's visit to this place, and how the barbarians received him with no little kindness. Now his image is carried about and worshipped, but the Gospel he preached they will not endure. Even to give a *tract* to the Maltese is not safe.

We next went through the market, and then paid a hurried visit to the Government House, or palace, where the old Knights of Malta used to hold carnival. We had not time to inspect it closely, but we were pleased to get a glimpse of its magnificence.

We reached the hotel at 7.30, and there met with such a kind and warm welcome that we felt at once we were with friends. After breakfast we came off to Col. Oldfield's, where we had a short prayer-meeting, and sang the hymn,

"Take the name of JESUS with you."

Then we returned to our ship, feeling refreshed and strengthened, accompanied by Miss Waldegrave, her nephew, and Col. Oldfield.

We shall not soon forget our visit to Malta, nor the kindness, sympathy, and encouragement we met with there. We cannot reward them, but HE can, who says: "Inasmuch as ye have done it unto one of the least of these MY brethren, ye have done it unto ME."

We find the SPIRIT of the LORD can move hearts on board ship just as powerfully as in a church at home. Praise HIM with us, and continue in prayer that much greater blessing may be given. We are not straitened in the Lord. He has said, "Open thy mouth wide, and I will fill it."

FROM MISS LANCASTER, DATED APRIL 15th.

EXPECTING to reach Aden this morning, I send a few lines to tell of our FATHER'S lovingkindness all the way. The last few days have been very hot, and the sea being a little rough, the portholes had to be closed, making our saloon too warm for writing.

You will be glad to hear that we both continue well, but you will be more pleased to hear that the LORD has answered our prayer for our fellow-passenger, who has now the peace that the world cannot give and cannot take away. The mists have rolled away, and he is a rejoicing Christian.

Yesterday morning, when speaking to me, he said: "It is all right now, praise the LORD; and how simple it all was, when once the LORD revealed it to me." It is another proof that our GOD is a prayer-hearing and prayer-answering GOD; and it is a great joy to see this child of HIS seeking to lead others to know and love the SAVIOUR too.

Last Sunday evening we had our service as usual. Not so many were present, but the MASTER was, and we had a time of blessing. The LORD has been in our midst, and I trust will follow with HIS blessing the books lent. Our cabin has been the second-class library, for so many requests for books to read have been joyfully complied with, that our books have gone from one to another, and have been so much read that we have pretty well exhausted our stock.

I brought three copies of Mr. Moody's book, "The Way to God." One has gone to Bombay, to be read and lent there by one young friend not far from the KINGDOM. Another friend was delighted with reading one, and much pleased when I told him to take it with him. Mr. Moody's little volumes on Heaven, Spiritual power, Sermons, etc., have all been enjoyed as well as others. It would be a good plan for brethren and sisters to bring a few books for the purpose of lending them. I believe the LORD has used these means, so that there has been a different atmosphere here from that on any other steamer I have travelled by. Miss Black and I were remarking that not one bad word has been heard in our saloon since we came on board. We are still praying for others who, as yet, appear careless about their souls. May the GOOD SHEPHERD find them also, and gather them unto HIS fold.

We expect to reach Colombo next week, and change steamers. The LORD will go with us, also there. I think we shall change into the *Verona*, and if so it will be pleasant to meet some of the sailors that Miss Black's sisters were blessed to when they went out to Shanghai. Many of the men attend the prayer-meetings at Mr. Dalziel's room.

Poetry.

"COME OVER INTO MACEDONIA, AND HELP US."—(ACTS XVI. 9.)

THROUGH midnight gloom from Macedon,
The cry of myriads as of one;
The voiceful silence of despair
Is eloquent in awful prayer:
The soul's exceeding bitter cry,
"Come o'er and help us, or we die."

How mournfully it echoes on,
For half the earth is Macedon;
These brethren to their brethren call,
And by the LOVE which loves them all,
And by the whole world's LIFE they cry,
"O ye that live, behold we die!"

By other sounds the world is won,
Than that which wails from Macedon;
The roar of gain is round it rolled,
Or men unto themselves are sold,
And cannot list the alien cry,
"O hear and help us, lest we die!"

Yet with that cry from Macedon
The very car of CHRIST rolls on:
"I come; who would abide MY day,
In yonder wilds prepare MY way;
MY voice is crying in their cry,
Help ye the dying, lest ye die."

JESU, for men of Man the SON,
Yea, THINE the cry from Macedon;
Oh, by the kingdom and the power
And glory of THINE advent hour,
Wake heart and will to hear their cry;
Help us to help them, lest we die.

Kan-suh Province.

FROM MR. H. W. HUNT, OF TS'IN-CHAU.

ON arriving at Ts'in-chau, we found Mr. and Mrs. Parker, Miss Jones, and the two children, a boy and a girl, all well and happy. Unfortunately, however, there was only one Christian left in fellowship out of the five men baptized. None of these were received into the Church hastily, and all till quite recently appeared as men "born again," but so difficult is it to distinguish between false and true in China, that often years pass away before some natives in the Church are found to have entered with base motives; and it is of course true also that some who, though *with* us, are not *of* us, are known as hypocrites only by that great Searcher of all hearts from Whom nothing can be concealed. Our work here, therefore, will be entirely to evangelize, and we intend to devote our greatest energies to labour among the country people around Ts'in-chau, who have less guile and are more susceptible to truth than the inhabitants of the city. Mr. Parker has just started on another journey for colportage, and will call at Lan-chau, the capital, to see if there is any prospect of gaining a settlement there in the future. Miss Jones is doing a good work among women and children, both in and outside the city, particularly among Mahommedans; and is kind enough to introduce us to many whom she visits.

FOOD IN KAN-SUH.

It is remarkable to notice the varieties of cheap bread that may be purchased here—steamed and baked white and brown bread, yellow and red bread, and this in all shapes and forms. Milk is also plentiful and cheap—50 cash or 2½d. a pint; potatoes are also obtainable; and in the season, fine grapes may be purchased at about a 1d. the pound; indeed, fruits of many kinds are to be bought in their season for a mere song; beef is scarce, mutton is to be had always, and abundance of game at prices which at home would be considered ridiculously small. Friends in England may gather from this list that a missionary's "hardships" increase in proportion to the distance he gets away from home!! . . . . . .

Before coming to this part of China, it was customary when visiting a gentleman, to be asked to sit in the seat of honour on a dais, or at the side of a table; now the k'ang or stove-bed always takes the place of the dais, and if, on account of the great heat often given out by it, our English visitor prefers to sit on a stool or chair on the floor, the host immediately descends from the k'ang and will not get on again unless you first take a seat on it, and such conduct on his part would be considered the height of politeness in this province; as, therefore, he would think it as hard to be on the cold floor as the visitor would to be on the hot k'ang, the latter must make up his mind unselfishly to stand the heat rather than put his host into such an uncomfortable position.

GREAT CURIOSITIES.

Bedsteads are regarded here with something of the wonder and curiosity with which spectators in England viewed Jumbo's travelling cage; indeed, wonder is not all; a person is either laughed at or pitied if he should foolishly (?) prefer to sleep on cold boards! Should any enterprising foreigner ever take it into his head to purchase or make for himself an iron bedstead, I am not at all certain that he would not have to issue tickets to view, to all the inhabitants of the city; such an article would be a curiosity indeed!

In this city it is considered cold enough all the year round to eat on a k'ang, sleep on a k'ang, and work on a k'ang; among the poorer classes, oftentimes a whole family is seen living on one k'ang. In such a case it would be a large one, and occasionally partitioned in the middle to

make two halves, with some kind of matting. For the information of friends at home, I may say that these stove-beds are just an oblong platform of mud and bricks at one end of a room, under which holes are made for putting the fire into: dried cows' dung is used for fuel, two-thirds of the smoke from which fills the room, and the remaining third finds its way out through a hole in the wall at the back of the k'ang. . . . . .

I have recently visited a few places round Ts'in-chau, and Dr. Wilson, and his companion, Sie Ta-ko have accompanied me; the places are, Sih-fu-cheng, forty-five *li;* Ts'in-gan Hien, ninety *li;* and Ma-pao Ts'üin, forty-five *li.* We preached on the streets, and sold over a tael's-worth of books. Snow and extreme cold prevented our crossing the hills again this winter, so I have been visiting some score of villages around, and also preaching on the streets of the city.

We have one country-man an inquirer, and he appears genuine, and is putting forth much perseverance in learning to read in his own home on week-days, and here in the Chapel on Sundays, and making very quick and satisfactory progress. I am delighted to notice how the methods used by Dr. Nevius and Mr. Corbett, in SHAN-TUNG Province, are being owned of GOD in the salvation of hundreds of country people. If reinforcements are forthcoming for these parts, I should certainly be in favour of adopting similar methods myself. May JEHOVAH grant us a rich increase of blessing during 1884.

My wife is indeed pleased that the Misses Black are coming to join her in labour, and trusts they will prove mutually helpful to each other. I fear at present there would be great difficulty in securing a house of any kind in this city. At first, therefore, and until the Misses Black have got a fair hold of the language, they may find it necessary to live in the same house as ourselves: by the time they are prepared to be independent of our aid, a suitable place might be offered.

Shocks of an earthquake were felt here by every one last night at about nine o'clock—windows, doors and ceilings, all rattling loudly, and the heaving of the ground perceptible under the feet. You are doubtless aware, that this is not an unusual thing in KAN-SUH Province, and that in times past there have been terrible earthquakes, resulting in much loss of life and property.

Fan-ch'eng, Hupeh.

FROM MR. SAMBROOK, DATED FEBRUARY 15th, 1884.

I LEFT Chau-kia-k'eo, on February 1st, for Fan-ch'eng. We called at Ju-ning Fu, and spent a Sunday there, with our helper Lao Yang. He says he thinks it would be easy to open a station there again. The landlord offers to rent us the same house that Mr. Hunt had. Lao Yang is on the streets daily, preaching and selling books. He speaks of one inquirer. The people there and for some distance around have given the officials considerable trouble. Owing to the failure of last year's crops, consequent on heavy rains, the prices of food have risen, which presses much on the poorest. At Choh-shan Hien, where Mr. H. Taylor was turned out, the mandarin was giving away 1,000 tls. worth of boiled rice, a large bowl of which was received by each once a day, for a month; many came a distance of sixty *li.*

In Ju-ning Fu, the people have been ordered to burn all their religious books. The roads were dangerous from robbers: they are better now, since several of the thieves have been executed. A mandarin, in order to find out who these men were, went to their parts as a seller of peaches, and so learnt their names. On his return he sent some soldiers to take them to prison. I am thankful to say we reached our destination in safety.

Brief Notes.

DEPARTURES FOR CHINA.—On Wednesday, May 7th, Miss EMILY FOSBERY and Miss MARY WILLIAMS embarked for China in the P. and O. steamer *Deccan.* They are due in Shanghai (D.V.) on June 24th.

Mr. CHARLES F. HOGG and Mr. J. MCMULLAN, from Belfast, and Mr. J. A. SLIMMON and Mr. J. FINLAYSON, from Glasgow, sailing for China on May 21st, will be due in Shanghai on July 8th.

Prayer is asked for these sisters and brothers that they may be used of GOD on their journey and much blessed in their work.

ARRIVALS IN CHINA.—Miss AGNES LANCASTER and Miss EMILY BLACK arrived at Shanghai by P. and O. steamer on May 13th.

Miss STROUD writes February 13th from Chen-tu, SI-CH'UEN:—"You will be pleased to hear that I am beginning to do some work for the MASTER. There are nine boys here at school, and on Sunday afternoons I teach them. Many women come every day (by far the larger number in the morning), and Mrs. RILEY meets them. In the afternoon, when there are fewer, I go down to the guest-hall, and sometimes relieve Mrs. RILEY a little in the morning. I am able to walk out with my woman quite quietly, and should much like to do some work in the villages round about when a little more able; but the LORD will guide as to this. Last Sunday we had so many women that the chapel would not hold them, and a number were obliged to sit in the courtyard outside. It was a happy sight, after the service, to see Mrs. RILEY and three of the Christian women, all with attentive groups of listeners, trying to lead them into the light. I tried to do my best with another little company, but my knowledge of the language is still small. There are several candidates for baptism. One man, who lives six miles away in the country, comes regularly, and Mr. RILEY thinks well of him. Mr. RILEY is greatly needing help. He has been quite alone for fourteen weeks, and what with daily services and Sunday work, receiving guests and attending to opium patients, besides going out to opium-poisoning cases, the strain is almost too much."

Mr. GEORGE ANDREW writes from Kwei-yang Fu, KWEI-CHAU, on February 26th, 1884:—"Our journey from Ch'ung-k'ing Fu to this city has been accomplished, through the good hand of our GOD. Mrs. ANDREW bore the journey well. Mr. and Mrs. BROUMTON were somewhatbetter. I was expecting to hear from Mr. EASON, but letters from him have not arrived; so I have decided to stay here till I hear how things are at Yün-nan Fu. Messrs. STEVEN and OWEN STEVENSON hope to leave (D.V.) for Yün-nan Fu to-morrow; meanwhile I shall be giving assistance to Mr. BROUMTON.

Missionaries of the China Inland Mission.

	Date of Arrival.
J. H. Taylor, *Director*	1854
Mrs. Hudson Taylor	1866
James Meadows	1862
Mrs. Meadows	1866
George Stott	1866
Mrs. Stott	1870
J. W. Stevenson	1866
Mrs. Stevenson	1866
J. Williamson	1866
Mrs. Williamson	1875
W. D. Rudland	1866
Mrs. Rudland	1876
J. A. Jackson	1866
John McCarthy	1867
Mrs. McCarthy	1867
J. E. Cardwell	1868
Mrs. Cardwell	1868
Charles H. Judd	1868
Mrs. Judd	1868
Miss Turner	1872
Fredk. W. Baller	1873
Mrs. Baller	1866
A. W. Douthwaite	1874
Mrs. Douthwaite	1874
Henry Soltau	1875
Mrs. Soltau	1883
George King	1875
James Cameron	1875
George Nicoll	1875
Mrs. Nicoll	1879
G. W. Clarke	1875
J. F. Broumton	1875
Mrs. Broumton	1879
G. F. Easton	1875
Mrs. Easton	1881
Miss Wilson	1876
Edward Pearse	1876
Mrs. Pearse	1875
George Parker	1876
Mrs. Parker	1880
Horace Randle	1876
Mrs. Randle	1878
R. J. Landale, M.A.	1876
Miss Horne	1876
Miss Murray	1876
Miss Hughes	1876
Charles G. Moore	1878
Mrs. Moore	1878
Miss Fausset	1878
James Dalziel	1878
Mrs. Dalziel	1878
Andrew Whiller	1878
Mrs. Whiller	1879
A. C. Dorward	1878
J. H. Riley	1878
Mrs. Riley	1878
Samuel R. Clarke	1878
Frank Trench	1878
Miss Fanny Boyd	1878
Samuel B. Drake	1878
Mrs. Drake	1881
W. L. Elliston	1878
Mrs. Elliston	1882
Albert G. Parrott	1878
Mrs. Parrott	1882
Edward Tomalin	1879
Mrs. Tomalin	1866
A. W. Sambrook	1879
John J. Coulthard	1879
Henry W. Hunt	1879
Mrs. Hunt	1878
Thomas W Pigott	1879
Mrs. Pigott	1882
W L. Pruen, L.R.C.P.	1880
Mrs. Sharland	1880
Mrs. Schofield	1880
Miss C. M. Kerr	1880
Miss E. Kingsbury	1880
Miss A. Lancaster	1880
William Cooper	1881
David Thompson	1881
Arthur Eason	1881
Mrs. Eason	1881
George Andrew	1881
Mrs. Andrew	1882
Miss Hannah Jones	1881
H. Hudson Taylor	1881
Miss Mary Evans	1882
E. H. Edwards, M.B., C.M.	1882
W. Wilson, M.B., C.M.	1882
Miss F. Stroud	1882
Miss C. S. Goodman	1883
Miss L. C. Williams	1883
Miss S. Carpenter	1883
Miss M. Carpenter	1883
Fredk. A. Steven	1883
F. Marcus Wood	1883
Henry Dick	1883
Owen Stevenson	1883
C. H. Rendall	1883
Mrs. Rendall	1883
Miss A. Dowman	1883
Miss E. Butland	1883
Miss J. Black	1883
Miss H. Black	1883
Miss S. Muir	1883
J. H. Sturman	1883
W. E. Burnett	1883
Miss S. Seed	1883
Miss L. Malpas	1883
A. Langman	1884
Thomas King	1884
William Key	1884
Miss Minchin	1884
Miss Fowles	1884
Miss Whitchurch	1884
Mrs. Cheney	1884
Thomas Windsor	1884
Edward Hughesdon	1884
Miss Emily Black	1884
Miss Emily Fosbery	
Miss Mary Williams	
Chas. H. Hogg	
J. McMullan	
John Finlayson	
J. A. Slimmon	

Native Pastors, Evangelists, Preachers, Colporteurs, etc., etc., about 100.

This List can be supplied separately at the Offices of the Mission.

MAY, 1884.

CHINA'S MILLIONS.

A CHINESE LABOURER WAITING FOR EMPLOYMENT.

"Why stand ye here all the day idle? They say unto him, Because no man hath hired us."

Anniversary Meetings

HELD AT

THE CONFERENCE HALL, MILDMAY,

On Thursday, May 29th, 1884.

AGAIN our Anniversary has come and gone, and we think all our friends will be glad to have a record of the meetings. We feel sure that those who were present will value the addresses in a permanent form; and others who could not be present will read with interest the helpful words of the various speakers, and the blessed record of GOD'S goodness during the past year.

The speakers and their leading topics were as follows:—

Afternoon Meeting—

ROBERT SCOTT, Esq., Chairman—
How can we Help the Missionaries?

B. BROOMHALL, Secretary—
Financial Report.

J. HUDSON TAYLOR—
Review of Progress.—Answers to Prayer.

R. J. LANDALE, M.A., China Inland Mission—
Result of Visiting China.—Character of some Native Christians.

Rev. J. WILKINSON, Mildmay Mis. to the Jews—
How to spread Interest in Christian Work.

Rev. W. L. ROSEDALE, LL.D., Vicar of St. Saviour's, Forest Hill—
Early Interest and Undiminished Sympathy.

Evening Meeting—

GEORGE WILLIAMS, Esq., Chairman—
Privilege of Helping Christian Missions.

J. W. STEVENSON, China Inland Mission—
Types of Chinese Character.

ROBT. MCKILLIAM, M.D., Blackheath—
Individual Responsibility and Action.

J. E. MATHIESON, Esq., Mildmay Confrnce. Hall—
The Value of Itinerations.

J. HUDSON TAYLOR— [*ments.*
How needs were met.—Prospective Require-

EUGENE STOCK, Esq., Editorial Sec. C. M. S.—
Corea.—Cordial Feeling.

Afternoon Meeting.

ROBERT SCOTT, Esq. (of "*The Christian*"), in the Chair.

AFTER a telegram from Lord Shaftesbury, who had expected to preside, announcing his unavoidable detention, had been read, Mr. Robert Scott was asked to take the Chair, and the meeting was commenced with singing and prayer. The Chairman then said :—

I am sure you must all be disappointed, as I am, that that noble and venerable witness for CHRIST, the Earl of Shaftesbury, is not here to preside this afternoon. It is only because other pressing engagements prevent it, for we know that his heart is with us.

I am sure I need not speak to any of you about the history of the Mission, from the arrival of our friend Mr. Hudson Taylor in China in 1854 downwards, for with that you are, doubtless, as well acquainted as I am. What I have to say will bear on three points : 1, The preserving of the health of the missionaries ; 2, The prolonging of their lives ; 3, The promotion of their usefulness.

Now I have been noticing—and I dare say you have too—how many missionaries who have gone out to China, Africa, and other parts of the world, have lost their health, or laid down their lives, in a shorter or longer space of time. The devotion of the missionaries is something very noble ; but it strikes me that if there is anything that we could do that we have not done, to preserve the health and lives of these missionaries, it is a very ignoble thing on our part not to do it. It is high time for us to wake up and see if we cannot devise some means by which we can accomplish these ends.

If I am not robust in health, I cannot do any Christian work well. Now we want the missionaries and their wives to be so robust and strong that they will be able to work with joy and vigour. I have thought also about their children, and I have tried to put myself in the place of the missionary. I was trying a little while ago to put myself in the place of the father of the missionaries. If all these friends out there were my children, I should, day by day, at breakfast, dinner, and other times when we met, be saying, "I wonder what our children out in China are doing just now," and "What can we send to them that would be a comfort to them?" When I was a lad away from home, and received my box packed by a dear, loving, Christian mother, I could see where her hands had been, for everything was so neatly folded, and as white as driven snow, and there was sure to be something in the box sweet and good, and nice, which spoke to me of that mother's loving thoughtfulness.

Now we want the missionaries out in China to think we have some regard for them and for their children. If I were a missionary compelled to send my children home for education, the separation would rend my heart in pieces, and, I fear, in no little degree mar my usefulness.

A missionary in South Africa sent a young lad home to be educated as a medical missionary. The friends of the missionary thought the kindest thing they could do for his son was to invite him to their houses now and then to dinner, with wine on the table. (Of course that custom is passing away now.) The result was that this young lad, if he did not there and then acquire the taste for strong drink, at least had it whetted, and before his studies at college were through became a *confirmed drunkard;* and instead of going back a missionary of the Gospel, endowed with medical knowledge, went out a poor, miserable wreck!

Mr. Taylor can correct me if I am wrong, as I have not been out in China (although there is nothing I should like better, if I could, than to go out to China and see the missionaries with him), but the thought that struck me was this : Is it not possible for the friends of the Mission, by purchase or otherwise, to acquire a piece of land in some healthy part of China, where a sanatorium could be established for the missionaries, schools for the children, and where the missionaries could meet and have a Conference once a year, like we have, to encourage one another in GOD, and, under the guidance of the SPIRIT of all wisdom and grace, to devise means for carrying out HIS work.

Now there are no less than 126 missionaries in connection with the CHINA INLAND MISSION ; and besides that, there are other missionaries in China who would be delighted to meet with them in some healthy place to confer with each other. If this could be accomplished, I should be very glad to do what I could towards acquiring some piece of land (if the Emperor of China would part with it), and I believe that the missionaries and their wives would rejoice at it, and the children too, for it is a very sad thing for them to be parted on account of education. And then, when the missionaries or their wives were ill, they could go to the sanatorium, and, by the blessing of God, regain their health. It is not that I do not like to see them at home, for they are most useful in stirring up and keeping alive the interest in the Mission when they do come home ; but I think that one of the wisest and most godly things we can do, is to consider their health when out there, and the welfare of their children—and this not only for their own sake, but also as a means of promoting their usefulness, and efficiency in that vast harvest field.

Mr. B. BROOMHALL, Secretary.

It is not proposed to take up the time of the meeting with any formal or lengthened report. It is probable that when another annual meeting comes round, Mr. Hudson Taylor will not be with us, and we very much desire that he should occupy the time which might otherwise be taken up, and give us in *his* address the substance of the report. It only remains for me to mention one or two facts of importance in reference to the English side of the work.

One fact which all present would hear with satisfaction, was that since we last met *thirty additional missionaries* had gone forth to China. This was, indeed, cause for thankfulness. Many present had doubtless observed on the bills announcing the meeting the characters in Chinese

which give the mottoes of the Mission. Those mottoes were chosen nineteen years ago, and first appeared in the occasional paper issued in 1866. If, in those early days, it was felt that a review of the past afforded sufficient cause for

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EBENEZER.

raising an Ebenezer, how much more reason was there that they should raise another that day, and gladly and gratefully say, "Hitherto hath the LORD helped us." For not only had there been help in the additional number of missionaries already mentioned, but also in the income of the Mission for the past year.

The income of last year, taking the calendar year from the 1st January to the 31st December, was £16,290. Of the year before it was £10,608. But taking the income, according to the mission year, from May 26th to May 26th :—

It was in 1881-2..	£9,551 0s. 0d.
,, 1882-3..	£13,840 0s. 0d.
,, 1883-4..	£14,338 0s. 6d.

The income for 1882-3 included a special donation of £3,000. If we leave out of count that special donation, an increase of nearly £3,500 in what may be called the ordinary income of the present year is seen, which all would consider a cause for thanksgiving.

The other motto, which needed always to be kept in mind, was, "Jehovah Jireh"—the LORD will provide.

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JEHOVAH-JIREH.

That was the confidence of Mr. Hudson Taylor and his fellow-helpers when the work was begun. It must be the confidence of all connected with it to-day. And yet more abundantly, considering that the staff of missionaries now numbers 126, viz. :—

Missionaries and their wives	62
Unmarried men	31
Unmarried ladies	33
	126

besides 100 native helpers, whose whole time is given to mission work as pastors, evangelists, and colporteurs, etc. So that while we rejoice over a much larger number of labourers, there is need for increased faith on the part of all our friends as they look forward to the future and say, "The LORD will provide." It is needful as we say this that we should all bear in mind that faith without works is dead.

Rev. J. HUDSON TAYLOR.

As I look over the hall, I recognise with joy many true fellow-workers : some who prayed for China before I went out, thirty-one years ago, and have been warm friends of the Mission ever since its formation, and others, too, whose acquaintance is more recent, but whose loving sympathy and help and prayers have been a great encouragement.

THE WEEKLY PRAYER-MEETING.

At the outset I would mention that one of the most cheering things in connection with the Mission, to my mind, is the way in which friends come to our weekly prayer-meeting at 2, Pyrland Road, Mildmay, from Saturday to Saturday. Some come many miles ; and some never miss the meeting : one friend present to-day, I believe, has never been absent but once from that prayer-meeting which was commenced nineteen years ago. Many others, too, are with us as often as they can be ; and no one can do more. This I am most thankful for. If GOD'S people come together to recognise Him as LORD of all, and to look to *Him for everything*,—for men when men are needed, for means when means are needed, and for blessing which is *always* needed, we shall not have cause for discouragement. GOD cannot deny Himself ; and the believing prayers of His people never yet were unanswered, and *never will be*.

"CHINA'S NEED AND CLAIMS."

Nineteen years ago—not in this Conference Hall, for it did not then exist—but at the Mildmay Conference of 1865, held in the iron-room, the first copies of my pamphlet, "*China's Spiritual Need and Claims*," were circulated. They were printed at the expense of my dear friend, Mr. Berger ; and with Mr. Pennefather's kind permission and cordial help, they were distributed at that conference, and the prayers of GOD'S people were asked for the Mission about to be formed to reach the inland provinces of China. Now, to-day, we look back with thankfulness—not with wonder, for we should be very much surprised if GOD had not heard and answered prayer ; but we do look back with great gratitude and thankfulness to the fact that GOD has opened every one of those provinces to the preaching of the Gospel. And, thank GOD, there are believers living and confessing CHRIST to-day in all the inland provinces that nineteen years ago were without a single native Christian, with the one exception, perhaps, of KWANG-SI.

I have been long urged to republish that pamphlet, and the first sheets of the reprint have been put into your hands to-day. It had a mission nineteen years ago, and there are missionaries connected with several societies, as well as with our own work, who heard the call of GOD to go to China through these pages. Revised and corrected to the present year, I trust it will *yet* have a mission, for while we thank GOD for what has been done, China still needs much more.

HOW FAR IS THE NEED MET?

Nineteen years ago there were only ninety-one missionaries in China ; now we can speak of 428. But I hope that no one will go away feeling that China is well supplied. Let me tell you what this 428 missionaries means. More than 100 of them are single ladies ; many of them and many of the young men have not yet acquired the language ; but supposing all the 428 to be competent missionaries, and to be distributed over the Empire, what would be found ? In some places you would have a population equal to the whole town of Birmingham, together with the whole of Manchester and its suburbs, and there would be a single lady missionary among them ! Think of one of the Mildmay deaconesses with a small sphere like that and no helper ! In other cases you would find a young man, who has not been long in the country, to be the only Christianising influence in an equally large circuit—many, many times too large for the most able and experienced missionary to occupy. But this is *all* that the present staff of missionaries if distributed over all China would amount to.

I made a calculation at a conference in the Isle of

Wight the other day from some data given me on the platform. Could the Isle of Wight, with all its towns and villages, be satisfactorily worked, if there was but one Christian minister in the whole Island? Then, I suggested, supposing there were some 400 or 500 other isles like the Isle of Wight, each with one worker, would there not be a terrible need for more labourers among them all? Why, Christians would rush from all quarters to meet a need like that! But let us suppose, I continued, 19,500 other islands, equal in area, and *without any worker at all*, what would be the aggregate need of the whole? Had my data been correct, that would have given an idea of the present state of China—19,500 districts like the Isle of Wight without any missionary at all, and 500 with one man each. I find, however, now that the estimated area of the Isle of Wight was much too large, and instead of 19,500 isles without a missionary, the real number would be over 34,000 without one worker, and some 500 with one solitary worker only to win souls for CHRIST!

HOME MISSIONARY WORK.

I rejoice greatly in the missionary work in England, and the blessing that GOD has given at home during the last few years. When I think of the work of our American friends, Messrs. Moody and Sankey, and others, I recall the day of Pentecost. Overwhelming blessing was granted at Jerusalem on that day, when souls were converted by hundreds and thousands! And what soon followed? The LORD, providentially, sent a persecution, and scattered all the new converts. He did not let them stop at home—there was plenty to be done at home, but He did not let them stop there. He sent persecution, and scattered them over the needy regions round about; and they went everywhere preaching the Word.

One is almost tempted to wish a persecution could come after the work of Moody and Sankey to scatter us all to some of the dark parts of the world.

VALUE OF OUR SANATORIUM, SCHOOLS, ETC.

It was most interesting to hear our Chairman speak of the desirability of getting an estate in some healthy place, and of having a sanatorium, and a school, and a yearly conference of missionaries. We have already started a sanatorium up in Che-foo, and we are forming schools there. We should be exceedingly glad to collect all our friends together for a conference in the way proposed; but some of the missionaries are so far off, that it would take them nine months and a half to go and return from their station to Che-foo. However, the suggestion is one not to be lost sight of; and we have practically under consideration the question of holding, as soon as we are able, a number of separate gatherings of brethren in adjoining provinces, at some central positions, if the needful means be forthcoming. Quite a number would be needed, or the distances would be impracticable. For instance, brethren can come from Ta-li Fu to Yün-nan Fu in about a month; but if our brother Stevenson were in Bhamô, it would not take him much less than two months to come and join in a conference, and he would need two months more to return. China is such a vast country that these questions are not at all simple things to deal with. Still, what is practicable will be of the utmost value.

The sanatorium at Che-foo has proved already of great service. When I went out to China in 1879, I reached Shanghai seriously ill, and was at once ordered to Che-foo. I met at Shanghai Mr. and Mrs. Judd, known to many here. Mrs. Judd was so ill that her doctor said she must return to England; but a stay at Che-foo not only resulted in the restoration of her own and her husband's health, but while there they were successful in gathering a church of twenty-five native Christians. They have since been able to go back to a more southerly station, and are working there to this day. This is one instance out of many, to show the advantage to us of a sanatorium station, and fully confirms our Chairman's remarks. The school, too, is not less valuable; and though one general conference is impracticable, I trust that we may be able to hold local ones at Che-foo, for as many as can attend them, which will be of great value.

LADY WORKERS FOR KAN-SUH.

Let me next refer to our work in some of the inland provinces; and first to the province of KAN-SUH. We have one station there, at Ts'in-chau. When we met a year ago, Mr. and Mrs. Parker and Miss Jones alone were working there, and praying that GOD would send them additional help. Since then they have been joined by Mr. and Mrs. Hunt. Mrs. Hunt knowing that Mr. and Mrs. Parker and Miss Jones were going to open up work further on, specially prayed that God would send some lady friends to assist her.

Now note the answers: He was pleased to lay China's need on the hearts of some sisters residing near Belfast; and first two of them, Miss Jane and Miss Harriette Black, offered themselves, and went to China; and they have reached the city of Han-chung Fu, in SHEN-SI. Next, Miss Emily Black offered herself, and is now in China. Further, this very morning, I had a letter from another sister, Miss Mary Black, acknowledging joyfully my note informing her of the pleasure with which our Council had accepted her offer to join her sisters. The remaining sister, I am thankful to say, hopes soon to be out working in the successful Presbyterian Mission in South China, with which our good friend, Mr. Mathieson, has so long been identified. So that before we meet next year, I trust the whole of the five sisters will be serving the LORD in China. This is one illustration of how GOD has answered the prayers offered up in the remote north-west.

PRAYER FOR BRETHREN ANSWERED.

Let me give you another illustration. Our brother Parker has been praying very earnestly that some brethren should be sent to him. He itinerates in a district larger than France, and circulates Scriptures in six different languages; and he very reasonably thought he had a strong claim for help, and what is more, *knew where to prefer that claim*—before GOD in prayer. The Chinese language is not sufficient for the needs of KAN-SUH. He works among Thibetans, and during the past year the Thibetans of China have, for the first time, received Thibetan Scriptures from our dear Brother Parker, through the kind help of the British and Foreign Bible Society. Then he works amongst the Mongols and amongst the Mahommedans, and has required Scriptures in Turkish, Arabic, Kalmuck, etc. Is it too much to say he needed help?

CHINESE NEW TESTAMENT.

Now see how his prayer was answered. The LORD was pleased to move at the same time three different hearts. He laid a great desire to go and labour in that part of China on the heart of a young man studying at Mr. Grattan Guinness's college, in Derbyshire; and a similar wish on the heart of another young man studying with a minister of CHRIST at Harrow. They knew nothing of each other, but each offered himself to us and was accepted. It was also laid on the heart of a devoted

servant of CHRIST in Scotland to bear the expense of two missionaries going out to labour in North-western China, and thus the way was opened. The two young missionaries are now in the heart of China preparing for their life-work.

SHEN-SI.

If I could run quickly over the map, and tell you how the staff at station after station has been strengthened during the year, to the great joy of many lonely workers, you would find it was much the same story all round. A year ago Mr. and Mrs. Easton and Miss Wilson were alone in Han-chung. Besides the Misses Black, who go further on, Miss Goodman and Miss Sarah Muir are there now for permanent labour, and Mr. and Mrs. Pearse may have reached that station.

At Si-gan Fu, where the Nestorians years ago had a strong and flourishing cause, Mr. George King and Dr. Wilson have been strenuously endeavouring to establish themselves. Once or twice they succeeded in renting premises in the city, but the opposition of the literati, perhaps increased by the late war in Tonquin, was sufficient to frustrate their efforts. The last tidings I had were that things were looking more hopeful.

SHAN-SI.

The next province to the west, SHAN-SI, has also been reinforced during the year. Mr. and Mrs. Drake were working alone in P'ing-yang Fu. Out-stations in which there are native Christians requiring visitation and supervision, containing altogether some 300 Christians, candidates for baptism, and inquirers, extend in a line for eighty English miles. A tolerably large parish for one man and his wife to work! Mr. and Mrs. Rendall and Miss Kingsbury have gone there to help for the present.

In T'ai-yüen Fu, the capital, our friends suffered a very heavy loss in Dr. Schofield's death, which has been much felt. They have worked on steadily, however, and with blessing. Mr. Pigott writes, on Dec. 20th, of the joy of baptising two—the first of the schoolboys,* and a young villager—a few weeks before; and mentions his hope of several others, five of them men cured of opium-smoking.

Writing two months later, Mr. Pigott says, "We had the joy of baptising four at the week of prayer, which we held with the natives at the beginning of the Chinese year. One of the four was the second of the schoolboys to be baptised; one a man, an old patient of Dr. Schofield's, and two were young men from a village whence lately I had twelve applications for baptism. We have on an average ten in-patients at the hospital, and from thirty to forty on dispensary days; and on the whole are beginning the New Year with a little band of twelve in fellowship, and a hopeful outside work, for which we bless the LORD, and take courage."

HO-NAN.

Further south is the province of HO-NAN. Here our work during this year has been exclusively itinerant, but very interesting. Mr. Sambrook, writing on December 6th, mentions a journey of four months, in which he had sold 8,000 Christian books in the province. Again, on January 16th, he writes that in the last journey he travelled 300 miles, sold 2,306 books, and had the joy of baptising the firstfruits of his own labours in that province (some had been baptised previously by others of our missionaries, but this man was the firstfruits of Mr. Sambrook's work). Time forbids our dwelling on many other journeys taken by Mr. Sambrook in this province during this year.

GAN-HWUY.

In the province of GAN-HWUY there is a very interesting work, to which we referred at our last meeting—the fruit of the labours of a converted soldier. He went to his native place, and, filled with the Holy Spirit (though unbaptised himself, and not a member of any Christian Church), was blessed to many. Eleven were baptised on the first visit of our missionaries, nineteen on the second visit, and on the third fifteen persons were received. Mr. Cooper, who paid the last visit, tells us that some of the candidates for baptism had already passed through much persecution for attending the services.

SI-CH'UEN.

To turn to the far west. In Chung-k'ing, the capital of SI-CH'UEN, our friends are loudly crying out for reinforcements; indeed, at almost every station not yet reinforced, the workers are wondering why the new comers have not been sent to them, for they are sure there can be no need elsewhere as great as their own.

In Chen-tu, also, the capital of SI-CH'UEN, reinforcements are asked for. The work is encouraging and growing. Mrs. Riley, writing from Chen-tu, gives a most interesting account of some of the recent converts.

THE SEVENTY NEW MISSIONARIES.

I must now refer to another matter. At our last meeting we mentioned that earnest prayer was being daily offered, that GOD would give us seventy additional missionaries during the years, 1882-3-4. That prayer is not yet fully answered, as only forty-nine have actually gone out, but we have little doubt that GOD will complete the number before the year terminates. We have already before us as candidates—some accepted, and others practically though not formally accepted—nearly as many as will complete the number, and we do not doubt that GOD will graciously provide the means, and thus open the way for their going out. My dear brother-in-law in his financial statement has told you how kindly GOD has dealt with us with regard to funds; that during the past year He has given us some £3,500 more than the ordinary contributions during the previous year. Even if we include last year's special gift of £3,000, (most of which has been expended during this year in the going out of missionaries, and in their establishing themselves in the remote parts of China,) we have had an increase of £500. But it should be noted that, though the income of the year has been £14,000, the expenditure has been over £16,000, because of the balances of the £3,000 consumed this year. So that we shall need a considerably larger income next year. We begin this year with little in hand (under £10), but we are out of debt, and have *all the promises of God into the bargain.* Many of them we have proved over and over again, and they are as good to-day as when the Mission was first formed. GOD cannot fail us; we are quite sure that He will supply all our need, as he has hitherto done.

REMOVALS BY DEATH.

I may not conclude this brief report of the LORD' dealings without reference to some of the sorrows of the past year. In China we have lost three members of the Mission by death. Mrs. Josiah Jackson died of cholera at Shanghai, on the east coast, on July 18th—but a few months after reaching China. Dr. Schofield, as I have mentioned, died on the 1st August of typhus fever, caught

* The firstfruits of the boys' school established during the famine in 1879, and now disbanded.

from one of his patients, at T'ai-yüen Fu, our most northerly station; and at our most westerly station, Ta-li Fu, on October 7th, Mrs. George Clarke was taken home, leaving a little son, under two months old, to be the companion and comfort of his lonely and sorrowing father. GOD has graciously answered prayer in sustaining the hearts of His tried and beloved servants who have been left behind.

At home, likewise, we have had some heavy losses: a year ago one of the oldest friends of the Mission, Mr. John Elliot Howard, was sitting at my side on this platform—now he has gone in to see the KING. When I first went to China, thirty-one years ago, he was a member of the committee of the Society that sent me out. He had been interested in China and other mission-fields long before that; and he was a firm and true friend of the CHINA INLAND MISSION from the time of its formation. We thank GOD for all the encouragement and comfort and loving aid he so freely rendered: "The memory of the just is blessed."

Then Lord Congleton also has been taken: he was one of the early friends of the CHINA INLAND MISSION and a liberal helper, and ever rejoiced in the blessing GOD has vouchsafed. Several others of our valued friends and supporters have been removed. But we look up: while the servants have been taken, the MASTER remains. HE will not fail nor forsake those who are bereaved; nor will He fail to sustain the work with which they had so much sympathy, and to which they so liberally contributed, as His faithful stewards.

R. J. LANDALE, Esq., M.A.

(Of the China Inland Mission.)

HAVING, by request, first given the circumstances which led him to China as a Christian traveller, to see what missionary life and work really were, and to determine on the spot his future course, (much as in the address given by him in the January number of "CHINA'S MILLIONS," pages 5, 6, entitled, "How best to spend my one life,") continued:—

We cannot conceive what heathenism really is. Anything we may read of or see in this country does not enable us to realise what even one heathen city is like.

After spending some months in China in visiting a number of stations and in examining the work, I made up my mind that I could not possibly leave these missionaries by themselves, wanting help, as most of them were doing.

PERFECTLY ALONE.

I therefore resolved to go and join Mr. Broumton, who was quite alone in his station, in Kwei-yang Fu, capital of the KWEI-CHAU province. He was there perfectly alone—not one single English face could he see. Not only was he alone in that one city—a large and important one, and the capital of its province, but he was alone in that province—a province nearly as large as England, with four millions of inhabitants. And not only was he alone in that province, but the province to the south of him was entirely without a missionary, the province to the south-west was entirely without a missionary, the province to the north of him had only been visited by missionaries, and the province to the east of him was then, and is now, without one single mission station in it.

I should like you, if you can, to imagine to yourself the question I had to decide. Here was one solitary young man trying to witness for CHRIST in the midst of a place not only the size of England, but the size of a great part of Europe, without one single fellow-labourer! *Could* I leave Him alone? *Could* I go home. Dear friends, can you conscientiously sit here in your seats, knowing that there are others almost as lonely as Mr. Broumton then was?

In 1879 I had, on a matter of business, to return to England for a few months, leaving Mr. Broumton alone. And though married now, he has since been without a colleague most of the time, and this notwithstanding we have sent out so many new missionaries. Two young brethren have now reached China to join him, but all these years, since I left him in 1879, he has had no permanent colleague. Can we say that there is no need for labourers?

BLESSED SERVICE.

When I returned to China in 1880, I found it necessary to go to SHAN-SI, one of the northern provinces. In that great province of nine millions we have only two stations. Fancy a place more than double the size of Scotland with only two stations in it! None of us can have any doubt as to the great *need* of labourers in China, and I may say that I *never regretted* joining Mr. Broumton, or devoting myself to the work in China. I venture to say that not a man or woman here, who should go out simply in obedience to the command of the LORD, would regret it either. I do not say that we have not our trials and difficulties, for we certainly have them; and we have our share of sorrows too, sometimes; but the LORD is able to make up for all these things. He does not deceive us when we go out in His name, but He fulfils His own promises to the very letter. He promises that if we leave father and mother, brothers and sisters, He will give us them, and He does it. He has raised up in China those who have been to me as brothers and sisters, and father and mother in CHRIST. He has raised up those who were perfect strangers to me, who have been as kind as my own flesh and blood, and who have been to me as such in times of difficulty and trial.

Let us, if we have the joy of the LORD in our hearts, see to it that we are not omitting, during our short span of life, to pass it on to others who are completely without the Gospel.

CHARACTER OF CHINESE CHRISTIANS.

With regard to the work in China, I wish to say one word, not so much as to the *numbers* of the native Christians as of their *quality*. The quality of the native Christians far exceeds what I expected when I went out. I have known men, more particularly in the north of China—Chinamen only recently brought to the knowledge of the LORD JESUS—who are really more devoted by far than the average of our Christian men and women in this country.

NOT MY OWN.

There is one gentleman down in the southern part of my province, a man of wealth among the Chinese, a man of landed property, but one who considers the whole of his time, and influence, and means must, as a matter of course, be at the feet of the LORD JESUS. *We* never told him that. He said, "Why, the LORD has redeemed

me; He shed His blood, He spared nothing in working out my redemption; therefore I consider that granary of mine, full of rice, is for the use of the brothers and sisters, if they need it." I may say this was in the time of persecution. A few native Christians down there were passing through persecution, and they were not allowed to be employed by the Chinese trades' unions; and this man said to our missionaries down there, "They can live with me till this difficulty is passed over."

FAITH IN GOD'S WORD.

I have sometimes thought we can learn a great many lessons of these Chinese. We put into their hands the Bible. We say, "Now, this Bible has been very accurately translated, as correctly as we *could* translate it, and we can guarantee, therefore, as far as we go, it contains no mistakes. If you see anything written there, you may be sure it is right, as far as it is not a mere misprint." These men then take it to *be* the Word of GOD and *act upon it.* It is a very simple thing, but it often makes the greatest difference in the minds of the Chinamen. It brings them from darkness to light, and I think sometimes if we were to take the Word of GOD more literally and carry it out, we should find it a greater blessing to our souls.

HELPED BY PRAYERS.

Before sitting down I would thank you for all the sympathy and prayer that we in China know we have. We sometimes feel GOD blessing our soul, and we cannot account for it in any other way than by thinking that some one in England—perhaps some invalid lady on a bed of sickness—may be praying for us, and we feel that our hands are strengthened thereby. May the LORD bless us—both those who have the privilege to go, and those who have not this privilege—in His blessed work.

Rev. J. WILKINSON.

(Of the Mildmay Mission to the Jews.)

I am here to-day to express my warm interest in this mission, and in the manner in which it has been carried on ever since its commencement. The faith and zeal and love and perseverance that GOD has given in conducting this mission calls for the most devout thankfulness.

I am reminded to-day, by listening to the voice of our beloved brother, Hudson Taylor, that several years ago dear Mr. Pennefather, who founded this Conference Hall, and the work with all its ramifications, asked me one day, "Do you know Mr. Hudson Taylor?" I said "No, who is he?" He said, "He is residing in this neighbourhood just now; I should like you to know him." So I met him at Mr. Pennefather's house, and we had a sweet little season, and I have watched his work with warm and growing interest ever since.

Christian friends may well help this mission, and other missions like it, which just work in obedience to CHRIST, and trust in GOD for everything. I believe it is a characteristic feature of the time, and perhaps will be more and more characteristic as we get near the end.

USE OF INFLUENCE.

I have it laid on my heart occasionally, while in the country on behalf of the Mission to the Jews, to say to dear Christian friends interested in the LORD'S work, "Do you know George Müller's work at Bristol?"

I said that to one friend at whose house I was visiting, and who has nearly always written me a very liberal cheque. I thought: Now there is a danger, when we find people sympathising liberally with our own work, of our saying, if we introduce anybody else we shall get less. We must put away that temptation. So I said to this friend:

"George Müller is staying in Mildmay; would you not like to have him here?"

"Yes, I should feel it a very great honour."

I said, "I will get him for you."

So when I came back last May, I saw Mr. Müller, and said to him, "Now, Mr. Müller, you must go down there, and see my friend," and he did go.

A gentleman living in that neighbourhood recently wrote and thanked my friend for inviting him to hear Mr. Müller, for through that dear servant of GOD his soul was blessed as never in his life before. He went back to his own town, and GOD has made him the instrument of winning many souls. I sent the tidings off yesterday to dear Mr. Müller for his encouragement.

The last time I saw this friend I said, "Do you know dear Mr. Taylor, of the China Inland Mission?"

She said, "I have heard about him, but I have never seen him. Could you get him for me?"

I said, "Yes, I will call upon him when I get home." Mr. Taylor is going there soon, and I know there will be a blessing in store for him when he goes, and more than a spiritual blessing—there will be a practical proof given of the interest felt.

Then I said at breakfast, "Do you know George Holland?" My friend replied, "Yes, I used to take some interest in his work; but I have lost sight of him lately; would you take him a £10-note for me?" I said, "Yes; with the greatest pleasure."

Now, all of you have circles of influence; introduce everything that you believe is glorifying to CHRIST, and say, "Do you know this?" "Do you sympathise with that?" and where your friends don't know anything about it, write to the central office and ask for their papers. If you find people do not know much about the Mildmay work, tell them to write to Mr. Mathieson, and he will send them some papers, and so about the work of Miss Macpherson, Dr. Barnardo, and Mr. Hudson Taylor. You may do a world of good in this way, and find when you get home, that though you could not give the thousands your heart prompted you to give, you may have a share in other people's thousands, given at your instigation; and you may find it to your credit for having prompted others to take interest in the work.

MEAT AND MOUTHS.

Now there is another point which has also struck me during the meeting. It has been a great consideration in this country for some time past how to get cheap meat from Australia and America to England. Men say "the mutton and beef are in other countries, and the mouths here," and the problem how to bring the mouths and the meat together is not yet quite solved to the satisfaction of those interested in that matter.

But when you turn to spiritual things, the meat is in this country and the mouths in other countries. The question for the Christian Church is how to bring the meat and the mouths together? And if every blood-bought and blood-washed sinner in this audience, and all over our land, were just filled with CHRIST'S love, there is money enough in this country and to spare to give spiritual food to the perishing millions of China, and India, and Japan, and the world over. The Christian Church might tax herself to the amount of 100 millions a year in England. Very few things pain me more as I

travel over this country than to see indications not only of comfort, but of luxury amongst Christians, and I believe the Christian Church to-day is

CURSED WITH GOLD.

I do not know whether there are any rich Christians here, but it would be a blessing to you and a blessing to this mission, and a blessing to the cause of Christ, if you would begin and set the example, and *spare all you can* for CHRIST. Give as wise stewards in the directions in which you judge you can best glorify Him. We should have such a blessing as this country has never witnessed if the Church would pour out her surplus gold. Take this one passage from our LORD'S blessed Word: "Give, and it shall be given to you, good measure, pressed down, shaken together, running over." GOD says so. Do we want a blessing on such a scale as that? Comply with the conditions of a loving GOD, who blesses His Word, and we shall have blessing in abundance. Oh, that the Church might be quickened in these latter days to take that course which shall hasten on the completion of the Church, and thus hasten CHRIST'S return, by rapidly gathering the remnants of the election of grace from among the Gentiles.

Our beloved brother, and all his fellow-labourers in this blessed work, have my warm and Christian affection, and my constant and earnest prayers. I believe they have yours in many cases, and I trust in all. Let us not simply assist them by our prayers, but let us also help them by liberal contributions, not for *their* sake, but for *Christ's* sake.

The Rev. Dr. ROSEDALE.

Vicar of St. Saviour's, Forest Hill (one of the early friends of the Mission).

Mr. Chairman and Christian friends, I consider myself an old friend of the Mission. I have loved it from its commencement; I often think of it and pray for it. I am delighted that I have been spared to attend this meeting, and one's heart is very much cheered by the progress made, and the many souls gathered in since I first saw the pamphlet which is now reprinting, and of which a specimen sheet has been presented to us. While our friend was speaking, I was praising GOD continually for all I have heard this afternoon.

Christians are called on to manifest sympathy. There is something very sweet in sympathy, and our LORD JESUS CHRIST is the most sympathetic of all. Now, sometimes, in ordinary life, when we have serious troubles, we go to a true friend and unburden our heart, but find no response. What is the cause? Why, he never passed through similar sorrows, and therefore he *cannot* sympathise. But go to another, and no sooner have you opened your mind than the whole countenance indicates that he understands you, because he has been through it all.

So it is with us. Only the Christian can sympathise with the great work. If we realise the great things GOD has done for us, can we help feeling most deeply for those who are still in darkness? And wherever there is sincerity in our life, wherever there is sympathy, whenever the heart is warm, I am sure the money will be forthcoming—*must* be forthcoming, for the love of CHRIST will constrain us.

I am sure the sympathies have been very much called forth of every Christian heart in this assembly that has been joining in prayer and praise. I do hope that we may be spared to see our friend, Mr. Hudson Taylor, among us from time to time, and that he may be spared to tell us again and again the great things that GOD has done. I remember, too, when our brother, Mr. Landale, took his farewell at the Y.M.C.A. I was there, and looked at him, and I wished that I was a young man, and I would go out too. Now he comes back to tell us of the wonderful zeal that some of these people manifest; that they recognise CHRIST not merely as their SAVIOUR, but they hold everything they have for GOD. They look upon their money and lands as belonging to GOD, and not only to man. I am convinced this account will have a good effect, and will enable *us* more and more to look upon everything we have as belonging to GOD, as well as ourselves, and therefore, whatever we do, let us consecrate it to Him who gave Himself for us.

The CHAIRMAN.

My sympathies have been drawn to this Mission because it is one, as we have heard, having faith in GOD, and without a tremendous pleading for money with men.

The most powerful pleading I have known to open my pocket is this one word, "Who, though He was rich, yet for our sakes became poor, that we, through His poverty, might be made rich."

The Rev. **FRANK SMITH** then closed the meeting with prayer.

Evening Meeting.

GEORGE WILLIAMS, Esq. (Treasurer of the Young Men's Christian Association), in the Chair.

The meeting was opened by singing, after which THEODORE HOWARD, Esq. read Psalm lxxii., and the Rev J. HUDSON TAYLOR offered prayer. Mr. B. BROOMHALL then gave a report.

The CHAIRMAN.

It must be a great encouragement to all present, to have heard of the enlargement of the Mission, both as to numbers and as to means. You have been contributing of your means, and lifting up your hearts to GOD, that those who have gone forth may be sustained in the work they have undertaken. It is a high privilege, and an exceeding great honour, to take part in the missionary enterprises of the day. Now, if there was no other reason why we ought to love the Chinamen, there is this reason, that they do not send us the brandy and the beer, and the

things which injure us, but that tea which makes us very genial and comfortable, without doing us any harm. Then, again, these Chinamen are a most interesting class of people. The very ancient fabric of their constitution, going back to the time of Abraham, awakens our sympathy. And what a privilege GOD has committed to us, to carry the Gospel to this people! I am sure they are going to be mighty Christians by-and-by, and they then will be a blessing to us. It is delightful to see how considerable the progress has already been. At a conference held this year it was said that in 1853 there were only 350 native converts in China, in 1863 there were 2,000, in 1873 there were 8,000, and in 1883, 22,000. Let us, therefore, go on with this blessed work. Our LORD and MASTER cannot but smile upon you, as you contribute and promote it.

I do hope that this year an increased number of missionaries will be sent forth, and that the funds will be raised to £20,000. In connection with the British and Foreign Bible Society, we find the people all over the country sympathise with our work for China. One gentleman during the year sent us £2,000, and others different amounts for China. I remember being in America some years ago, and I went into one of the Sunday-schools, and there was a class of Chinese with their long tails. It made my heart rejoice to see those Chinese men drinking in the WORD of LIFE, and becoming fellow-heirs with us of that most blessed and eternal hope which GOD has given to His own beloved people.

J. W. STEVENSON.

(Of the China Inland Mission.)

When I arrived in China, in 1866, there were in connection with this Mission five workers, and most of them had only arrived a few months before. Now, a little over eighteen years afterwards, we have 126 missionaries and missionaries' wives. Dear friends, that represents a great amount of work. If you had journeyed across that vast country, as I did a few years ago, had visited some of the stations, and had seen the men and women living in provinces which hitherto had been without the light-shedding Gospel; and then had seen the converts, had spoken to them, and prayed with them, and heard their testimony to the love of JESUS CHRIST, I am sure the uppermost thought of your heart would be, as it is of mine, one of supreme and profound thankfulness to GOD ALMIGHTY for what HE has done in connection with this Mission. Its ramifications extend almost all over that empire. There is scarcely a province in China but has been touched by this work.

CARRYING A GRANDCHILD.

Now, I feel that, although we have come to this point, your presence here to-night means that Mr. Taylor must go forward and extend this work, so that many who are now sitting in darkness may be brought into the glorious light of the Gospel.

BHAMO.

Now, as I have recently returned from Bhamô, I might tell you the condition of the work there. You may know the history of that work, how GOD answered prayer when we first went to Burmah, and saw the king in Mandalay; how he granted our request, and how we settled in Bhamô, about a thousand miles from the coast. Amidst many difficulties and trials the work was carried on for years. This year we have to record the first baptisms of the Chinese there. Last July we received our two first converts. We have now a congregation of from twelve to twenty Chinamen really interested in the truth. They are regular attendants, and are classed by their fellow-countrymen as Christians.

Our great object in going into Burmah was to enter Western China. China was not then opened from the east. It was my privilege to make with Mr. Henry Soltau the first journey across China from the west. It takes twenty days' journey to Ta-li Fu. Now we have a station, and Mr. George Clarke is living there: Mrs. Clarke passed away a few months ago. Then you go on for twelve days to Yün-nan Fu, and now we have a station there also, in which Mr. and Mrs. Eason are residing. At Kwei-yang Fu, in the KWEI-CHAU province, twenty days' journey further, we have Mr. and Mrs. Broumton's station. Further north, twelve days' journey, you come to our work at Ch'ung-k'ing, in SI-CHUEN, and then going north-west reach our station in Chen-tu, the capital of SI-CH'UEN, and so on to Hankow.

Now, when we went to Bhamô, eight years ago, from Bhamô to Hankow there was not a single mission station, and from Mandalay on to Hankow, not a single Christian. In that long journey of 2,500 miles I had the opportunity everywhere of preaching the Gospel. China to-day is open. It is more open than some parts of Europe; it is more open than Spain or Russia, and it is more open than parts of Ireland. GOD has opened this door in a marvellous way, and has thrown the great responsibility on us of taking possession of that land for CHRIST.

THE DEVOTEE.

The Chinese are a wonderful people. Perhaps I may describe some types of character I met there, when I worked in Eastern China. I lived in a large city containing between two and three hundred thousand people. I was the only missionary living there. One Sunday afternoon an old lady came—a sample of hundreds of thousands of women in China—after I had finished the regular service. She had a string of beads in her hand, and was counting over her beads, and saying at the same time, "*Na-mo O-mi-to Fuh.*"

"If you please, sir, are you the religious teacher who has come to tell us about a new religion?—*Na-mo O-mi-to Fuh.* I am a very religious person, sir. Every religion I have heard of I have attached myself to. Will you please tell me about this religion?—*Na-mo O-mi-to Fuh.* How much money shall I have to pay? what journeys shall I have to make? and what prayers shall I have to offer?—*Na-mo O-mi-to Fuh.*"

I could see the woman was intensely in earnest, and I listened to her story. She told me she had abstained from animal food for eighteen years, and she had a room fitted up full of idols, and she got up every morning at four o'clock, and on her knees, counting over her beads, kept on repeating the name of Buddha—*Na-mo O-mi-to Fuh.* Every hundred beads counted would reckon five-pence to her credit in the next world, and lessen the sufferings of purgatory. Poor woman! she had been going on these many years, toiling up life's journey, and, as she told me, attaching herself to every religion she heard of. She did not wish to give up what she had, but to add something to it, to make her salvation more secure.

A YOUNG MOTHER AND DAUGHTER.

I told her about the LORD JESUS CHRIST coming down from heaven, and I explained it to her, but she could not understand it. The beneficent and gracious character of the Gospel was utterly opposed to her ideas, and she went on mumbling Buddha's name. "What have I to do?—*Na-mo O-mi-to Fuh.*" I told her, "*You* have nothing to *do;* if you will only come to the LORD JESUS CHRIST and trust in HIM, He will *give* you salvation." She kept on counting her beads and plying me with other questions. But I told her to come *first* to the LORD JESUS CHRIST; and then, *after* she had believed, she might do as much as she could in service to Him. She went away.

I hardly expected to see her again, for her mind seemed to be sealed against the truth. But she was seeking light, and, thank GOD, she did come back. Some kind of fascination attracted her; and she came backwards and forwards, still counting her beads, laying up her treasure in heaven, or rather, mitigating her supposed sufferings in hell. I could see the conflict going on in her mind. She wanted to get this religion, and was struggling for it.

Months afterwards she came, and said, "I cannot understand this religion of yours—it seems a puzzle. I have been trying to believe, but I cannot—it is the most difficult task I have ever attempted. At last she got light, the HOLY SPIRIT revealed the LORD JESUS CHRIST and His perfect work. Then peace flowed into her soul; she laid aside her beads, her idols, and other things, and gave up her trust in her good deeds. She came to live near to us, so that she might attend all the services and the prayers, morning and evening. She wanted to make up for lost time, for she was sixty-eight years of age when she heard the Gospel.

She lived for about twelve years a very consistent life. I am sorry to say that none of her family believed, though she was very much blessed to other people.

LIGHT AT EVENTIDE.

Her last illness came on, and then her sister came to her, and said, "We are so sorry for you; shall we ask the Buddhist priest to pray for you? Shall we go to the local deity and bribe him, so that when you get into the spirit-world he will receive you and treat you kindly?" Their ideas about the spirit-world are that it is very much like the present world; that there are the officials, rising from the lowest to the highest, and that they have to bribe them, and arrange things in this manner. Now this sister asked her: "Shall I go and pray to the deity for you?" She said: "*No, do not; I have the* LORD JESUS CHRIST *in my heart, and I am going soon to be with Him,*" and very soon afterwards, with a heavenly radiance in her face, she passed away from the gloom and the darkness of earth to dwell in the light and the glory of the LORD JESUS CHRIST.

Now think of the poor women in China to-day. That was at a place near the coast, only one hundred miles from it; but what shall we say of the people scattered over the hundreds of inland cities, large and small? They are counting their beads to-day, saying, *Na-mo O-mi-to Fuh.* They have never heard of the LORD JESUS CHIST. They have no means of attaining to the joy and peace which so refreshes our hearts.

ANCESTRAL WORSHIP.

I want to explain this scroll.* It belonged to the woman I have been speaking of. It represents an ancestral hall with its tablets. Ancestral worship is the principal religion of the Chinese. The central tablet is for all the former ancestors. Then you have tablets for three gentlemen on the right—father, son, and grandson. The name of the person deceased is written on his tablet, and his spirit is supposed to reside there. The Chinese

* A coloured fac-simile of this scroll was given as frontispiece to the bound volume of "CHINA'S MILLIONS" for 1880, and will be in the hands of many of our readers. This volume can still be had on application, price 2s. 6d.

worship these spirits, and sacrifice to them, and they are supposed to have very great influence on the living. Every Chinaman wishes to have his spirit sacrificed to, and this is one of the principal obstacles to the introduction of Christianity. The father died in 1825, the son in 1827, and the grandson in 1850, and they all died without having heard the Gospel. The tablets on the left are for the wives of those on the right. You notice that one of the tablets is blank; it was waiting for the name of the old lady I have spoken of, and it would have been inscribed there at her death. This scroll was considered a very sacred thing; it was in her possession, and she had full control over it. When she lost faith in these things, and became a true disciple of the LORD JESUS CHRIST, she gave it to me. Her name has never been written on this tablet, but it is written in the LAMB'S Book of Life. Thank GOD for that!

Now, dear friends, there are such women all over China, and what are you going *to do* in the presence of this great fact? The country is open; you can go anywhere. Our sisters have gone all over the country. You can go there in six or seven weeks, and in a few months learn the language sufficiently to be able to talk to such women, and bring joy and peace to their souls. What are *you* going to do, I say, in presence of such facts?

DOWN-TRODDEN WOMEN.

Let me tell you of another type of woman you meet with there. I recollect a woman whose life had been very cheerless, who had been ill-used by her husband and by her mother-in-law. She believed in the idols, she believed in the superstitions; she dreaded the gods. She passed through sorrow: her husband died and left her with a little boy, to whom she clung. She came up to the town where I was living seeking employment, and entered our service. One day she was sitting with her boy at table, and near her was a young man who had been converted only a few months. Before he ate his rice he bowed his head and asked GOD'S blessing.

She noticed this with interest. Then, his heart being full of CHRIST, he began to speak to her about the HEAVENLY FATHER. She said, "Will you explain that?" He replied, "You have a son by your side; you love him very much; you would like him to be grateful to you, and would be hurt if he slighted you. Well, think of GOD, the MAKER of heaven and earth, as your FATHER. HE has kept you, fed you, cared for you all these years, and you have never once thought of it! And I have to tell you HE sent HIS only-begotten SON into the world to save you." Now this thought took possession of the woman, this one thought of

A HEAVENLY FATHER,

and she stepped out of the gloom and darkness of heathenism into the glorious light and liberty of the children of GOD. Her life now *manifests* that GOD is her HEAVENLY FATHER. She seems to have unbounded faith and trust in HIM. She went back to her village with these truths, and began to speak to her friends and neighbours. Her father-in-law was very angry, and threatened to kill her; and if friends had not interfered he would have done so. She bore it all patiently, and then her friends dragged her son from her, and this was a great trial; but still she trusted in her HEAVENLY FATHER. She went a long journey to seek him, without any money, and preached the Gospel wherever she went. GOD provided friends: some gave her lodgings, some gave her food, and she was able to tell her simple story. She could not read a word, but her heart was full; and at some of the houses they got a teacher to write down her prayers at her dictation, that they might be able to use them when she had gone. That woman has now been a most devoted Bible-woman for some years, and this seems to be the one characteristic of her life—trust in her HEAVENLY FATHER.

Dear friends, there are many down-trodden women such as I have described. They are not devotees; they are not seeking the truth; theirs is a life of bitterness and sorrow here; and beyond, it is gloom amounting to despair. You might go, dear friends, and bring peace and light into such hearts. GOD offers you that blessed privilege, and I hope some of you will go and do it.

THE UNCONCERNED.

There is another type of woman I wish to mention. A young working man heard the Gospel; he was naturally quick—a fiery, enthusiastic youth. He believed in the LORD JESUS CHRIST with all his heart, and he was a Christian all over. When he went about his business he talked about CHRIST; he could not help speaking of CHRIST and HIS great love. He had a great desire to see his mother saved. He spoke to her with tears, prayed with her, and entreated her to come to the LORD that she might share in the joy and peace that filled his heart. She said, "I am too old; you young people may take up this new religion; the religion of my ancestors will do for me." This distressed his heart; and when he was talking to others he often thought of his own mother.

It is a good feature of the Chinese, that many of them make splendid missionaries; they are aggressive Christians. I believe that the Chinese Church will become the most aggressive church in Asia. It will go into Thibet, Mongolia, Annam, and Tonquin, and I believe that all these places will be evangelised by-and-by, not by Europeans, but by Chinese Christians.

Now this young man was burdened with the fact that his mother was quite indifferent to the claims of CHRIST, and he cried to GOD for her. GOD was sure to hear such prayers. How did HE do it? HE laid that young man on a bed of sickness with typhus fever. The mother went to the doctor, she went to the temples; she did all she could, but it was of no avail—the young man got worse till all hope was gone. Then, in her distress and despair, she came to the chapel, and said, "Oh, sir, will you come and pray for my son? He is dying."

PRAYER FOR RECOVERY.

We went, and knelt down by the bedside, and we prayed to GOD there and then. The woman rose with tears streaming down her cheeks, and said, "If your GOD will save my son, I vow that I will serve HIM in future." We still prayed for him; GOD did graciously restore him, and this woman became a regular attendant at the services. She became an inquirer, then a candidate for baptism; was duly received, and is to-day a consistent member of the church. The Chinese are not so different to ourselves, they have got hearts; and though this woman's spiritual nature was dead, there was a tender chord in her heart, and GOD could put HIS finger on that chord. Through her love for her son an entrance was found for the Gospel, and she was saved.

THE AGNOSTIC GENTLEMAN.

Did time permit, I could tell you of many similar instances of conversion that have come under my observation in China, but let me now refer to a different class of society, and tell you of a Chinese gentleman who received the truth. After a very long sickness of eight months, I visited an out-station, and I met this Chinese gentleman there. He came to me, not to inquire about the truth, but about foreign science, railways, and telegraphs, etc. After I had satisfied his curiosity, I took the opportunity

to speak to him about spiritual things. He said he did not believe in anything. He was one of those refined gentlemen who in this country call themselves "Agnostics."

He said he did not believe there was a GOD, and if GOD did exist, he did not think it was possible He would hear and answer prayer. He had tried to read the WORD of GOD, but had found it very uninteresting. I told him "If you wish to read and to understand it you must pray to GOD, you must have the HOLY SPIRIT. Then you will be able to understand that book; and I can tell you that you will find it the most wonderful book you ever read." I urged him very earnestly to come to CHRIST. I felt a special responsibility, and as he went away I said I would pray for him. He said to himself, "This is very strange; here is a *foreign devil*, as we call him, who is so interested about my salvation and my eternal welfare that he will pray for me—it is very odd, to say the least of it."

PRAYER AS AN EXPERIMENT.

He thought it over, and the more he thought of it the stranger it became. He said, "I will pray as an experiment." He went into his room and prayed—he had no idea that anything would come of it, it was a mere experiment—and then he read a few verses of Scripture. He kept on for months, and he found the WORD of GOD become more and more interesting, until he found that he was a new creature in CHRIST JESUS, and that light had come into his soul.

He was afraid to tell his neighbours about it, or even his wife, because he expected it would expose him to a great deal of persecution. But he kept on reading and praying, and at last he decided to speak to his wife. He seized a suitable opportunity, and said to her, "Do you know I have changed my religion—that I do not believe in ancestral worship, or in the idols now? I am a follower of the LORD JESUS CHRIST." She asked to be informed about this religion. He explained to her all the main features of the truth, and she listened attentively. He expected that she would be angry; but instead of that, what did she say? "Do you know that is exactly what my heart has been longing for, all my life. I have had a desire for something, and what you tell me exactly suits my case. I could not have put it into such words, but I should like to hear more of it." She became an inquirer, and by-and-by a true Christian, and is to-day maintaining her profession.

PUBLIC TESTIMONY.

Her husband's faith was greatly encouraged; he began to speak to his friends about CHRIST, and some were converted. Then he went on to the streets, and gained boldness. He testified for the LORD JESUS CHRIST. A gambler left his gambling table, and trusted in CHRIST. Men of violent character, and opium-smokers, and others, were greatly blessed through this man's efforts. He would say, "Confucius *tells* you to be good, and to give up this and that, and so does Buddha. But here is a SAVIOUR, a DIVINE SAVIOUR, who not only tells you to be good, but will *save* you, and enable you to live happy lives." Men heard this with interest, and were converted; and if you were to go to his neighbourhood to-day, you would find three different churches mainly the result of his labour. You would find a vigorous church in the city; then six miles away you would find another; and three miles away another smaller station—the result of that man's efforts.

COME OVER AND HELP US.

Many of these Chinese converts are most earnest and devoted Christians. They set us an example. I have often felt ashamed in the presence of these warm-hearted, enthusiastic men and women. I must say, as far as my experience goes, I have met as devoted Christians in China as I have met anywhere. When I was leaving China a few years ago, that gentleman wrote out these Chinese characters, and said, "I cannot go to your country, but I should like to send a message to the Christians there;" and he sent this message:—

"COME OVER AND HELP US."

I have great pleasure in delivering his message.
The Chinese also by their need cry to us:—

"COME OVER AND HELP US."

The LORD JESUS CHRIST came from heaven and died for you: He cries in that cry:—

"COME OVER AND HELP US."

And what are you going to do? Will you turn a deaf ear?

Dr. ROBERT McKILLIAM.

(*Of Blackheath.*)

It is a great privilege to hear what we have been listening to this afternoon and evening, and with the privilege there comes an increasing amount of responsibility. I trust that GOD will lay this on all our hearts.

As I came this afternoon, I travelled with an officer in the British army, and we began to speak about China. He was one of those who were sent out in connection with Lord Elgin to open up the country, and he said:—"I have always thanked GOD that I had some little hand in thus opening up the country for the missionary enterprise that has so abounded since then." When one hears, as we have done to-day, of the strides this Mission has taken since then, one wonders. One dear brother said it means a vast deal of *work*, and there is no question of it; but it means also a vast deal of the presence and power of the living GOD. Whether we read in "CHINA'S MILLIONS," or whether we come to meetings like these and hear what the LORD has been pleased to do, we must feel abundantly grateful.

The Director of the Mission said that they had been living continually upon the promises of GOD, and had found them as true to lean upon and to work upon to-day and for us, as when they were first uttered. It is a glorious thing to realise that in all this work GOD is manifesting HIS own presence and HIS own power.

One of the speakers said that "while the work was GOD'S, it was yours." I took that home to myself, and I trust that *all* who are here this evening will take it home, that the work is really ours; and then comes the responsibility to each one, "What am I to do?"

We may do a great deal in prayer. The vast strides that this work has made during the past twenty years has meant an immense amount of prayer on the part of the labourers in China, on the part of those connected with the Mission at home, and on the part of many dear children of GOD who have met year after year in connection with the work of this Mission. Now shall we not each one feel that a deeper responsibility than ever is laid on us to be GOD'S remembrancers for China? Now prayer means, as the last speaker said, really to be *burdened*, and we must be burdened for China.

I was thinking when our brother spoke of the vast amount of work, how oftentimes *their* hearts are burdened out there, and in the case of some, perhaps, there would come a longing for home, for the old faces, and the old associations. How much they *need* to be helped and strengthened by our prayers! Might we not attach ourselves to every man and woman in China who has gone out for the glory of GOD, and seek to bear him and her on our hearts continually before the LORD? We have a

little prayer-meeting in Blackheath, and week after week some forty or fifty people meet together to pray, and we thank GOD that ever since we began that meeting we have not been allowed to forget China. Then seek to get acquainted with some of the missionaries individually. The LORD has given some of us this privilege. We know some intimately and some by name; we see their letters time after time, and so we cannot forget them. One dear lady began to write letters to the missionaries in China. She wrote to a lady whom she never saw, and got back cheering and strengthening letters in return, and thus a deeper interest was created.

VOLUNTEERS WANTED.

I trust that some who have been listening to the things connected with the Mission will gladly respond to the great request sent over from China, "Come over and help us." Many of us cannot go; but there are others here who may have the opportunity and blessed privilege. It is a great cry to us from GOD in these last days. GOD has been sending HIS servants with a message of such power all over this land that we hear of converts by the thousand, and it becomes a question of great interest and importance with us, What is to be done with these converts? I believe the LORD JESUS CHRIST means to make many of them missionaries in some quarter of the earth. We have got far too many Christian workers proportionally for this little island of ours; and if GOD is pouring them in on us by thousands, does HE not mean—I believe HE does mean—that we may do something far more worthy of the name of CHRIST by being scattered? Our brother Hudson Taylor, said that one was almost tempted to pray for persecution. There are many who think Satan is beginning to get aroused, and if he does, why, it will be a blessed scattering, if it sends hundreds and hundreds of missionaries to China and Africa, and we should be able to thank GOD for it. But before this persecution comes, it is a blessed thing to VOLUNTEER to go. It is one thing to be obliged to do a thing; it is another to do it spontaneously.

DELICATE HEALTH.

A number of those in China about whom I am interested are very delicate; but GOD preserves them. HE is able to do so much for us poor weak things, even as far as delicacy of body is concerned. The LORD may use the very weakest things to confound the mighty; and I have known those in the weakest health so used of GOD'S SPIRIT that a large blessing has come as the result, and thus HE has been glorified.

But do not let us think of hindrances; do not put the question: "Am I able?" but "What would the LORD have me to do?" The question is not whether we are *strong* enough, but whether we have got *heart enough;* not whether we have got ability enough, but heart enough; not whether we think we are thoroughly fitted for this work, but whether we have heart for it; and the next thing is, "LORD, *what wilt* THOU *have me to do?*"

The LORD put this question to many hearts to-night, and press it home; and if you should be led, during the next few months, to volunteer, you too may share in the blessed work of gathering in souls from that far-distant land. "The crowning time is coming by-and-by," when the LORD shall say to you—"Well done, thou good and faithful servant."

SOME interest was created at this point by the presence of Deacon Jacob Abrahams and his son—Nestorian Christians. He shortly addressed the meeting in broken English, and showed a photograph taken from a rubbing of the celebrated Nestorian Tablet, cut in Chinese and Syriac, nearly 1200 years ago—the rubbing having been sent to him by one of the C. I. M. missionaries labouring in North Western China, where the tablet still stands. The Chairman then called upon:—

J. E. MATHIESON, Esq.

(*Secretary of the English Presbyterian Mission.*)

Christian friends, I am sometimes asked by people who do not understand the subject very well, "What is the meaning and what is the use of the May meetings, and the missionary speeches which are delivered on the occasions of the great gatherings of missionary societies?" A friend of mine put it very briefly—one who was looking at it from the inside, and not from the outside. He said, "The May meetings are very nice indeed; but how about the autumn dispersions?"

EFFECTS OF MEETINGS.

A case in point was mentioned at the afternoon meeting to-day, which I think is very interesting. The incident I refer to was that a family of five ladies in Belfast, of the name of Black, have all given themselves to mission work in China. Four of them have joined, and three have gone forth in connection with, the CHINA INLAND MISSION, and the fifth is going out this autumn in connection with the China Mission with which I have been more intimately associated for twenty-five years. I believe I am right in saying that the impulse given to these ladies arose from a speech that was delivered in this hall two years ago, at Conference-time, by Mr. Grattan Guinness. You see how the link is formed, and the result produced. And the noble advocacy of missions on that occasion by Mr. Guinness resulted, not only in these five ladies giving themselves to GOD'S work; but in several other cases which have come under my notice, men and women, in consequence of that one speech, have given themselves to the LORD'S work in different lands. I trust that this meeting will have a similar result.

PROGRESS.

A friend of mine, at one of the missionary meetings this year in Exeter Hall, remarked he had visited China about the year 1846—thirty-eight years ago, and at that time there were only eight Christians in China, as far as was known to the missionaries labouring in that country. At the present time we have good reason to believe there are 30,000 converted Chinese men and women in that great empire. But I do not think that that is a subject for special congratulation on our part. If the Church of CHRIST had been faithful to her mission, if England had been faithful to her trust, if England had been conscious of the terrible debt she owed to GOD, not only for the pleasant things of this life which the Chinese have sent us, but if there had been laid on the hearts of English Christians a sense of the wrong which we have done to China, there would have been at this moment, not 30,000, but more probably 300,000 converts to Christianity through the self-denying labours of missionaries sent out from here.

ALL SOUL-WINNING PLANS GOOD.

I want to say one word further in connection with this special and very blessed Mission. Many years ago, I confess I looked on it with a little suspicion and doubt: I was not sure about its methods, and I thought that perhaps other methods were better. I have come to this conclusion—that *all the methods* we can conceive of or put in practice are *good methods* if they lead *souls to* CHRIST. We want all kinds of methods. We want stationary missions and itinerant missions, and we want all the Churches of CHRIST in this country, America, and Germany to have missions in that great field.

APOSTOLIC PLANS.

But, I have been led to this further conclusion, from looking at HOLY SCRIPTURE, that, after all, this itinerant mission is probably the sort of mission which GOD most signally honours, and the sort of mission which HE intends the Church most largely to use. In the autumn of last year I was reading in the Epistle of St. Paul to the Thessalonians. At the same time I received from China a letter from an old missionary friend belonging to America, Dr. Nevius, formerly of Ning-po (I had not heard from him for fifteen years), and there was a remarkable concurrence between the apostolic record and the report he gave me of his method of working—which is very much in the same style as the itinerant work of the CHINA INLAND MISSION—going to a place, and then leaving it after a few souls have been gathered, in the way in which the apostles seem to have worked in those early days—getting a few souls saved, leaving them to edify one another, and not waiting for the formation of a settled Church, with all the various paraphernalia which we think indispensable for a Church, but allowing the new-born converts to build up one another, without the assistance of bishops or elders or deacons, and to form themselves into a little society, meeting in one another's houses, and reading the Scriptures. I believe that is the mode of work which GOD will especially honour in these last days; and if we believe the signs are multiplying that the LORD'S coming is not far distant, how *can* we preach the Gospel *to every creature* unless we go rapidly to work, and carry the Gospel into all the cities and towns and villages of that vast empire? The Baptist Society, a few years ago, was deeply under this conviction, that the formation of large missionary settlements, involving the erection of costly buildings, was very often detrimental to the cause of GOD in foreign lands—that men settled down at these places, and that their usefulness was crippled very much. There was a loud call for them to go further afield, but they were cumbered with these costly buildings, and unable to leave them. However that may be, there are places where these settlements and buildings are of vast use, especially in connection with medical missions.

I would close with a word in favour of

MEDICAL MISSIONS.

Our dear brother, Mr. Taylor, is a medical missionary, I believe. We go with half the Gospel to the people, both in this country and in foreign lands, when we do not accompany it with medical missions, and we want to arouse the Church to a sense of their necessity. I believe much of the terrible failure is owing to this—instead of taking the healing of the sick in the one hand and the Gospel in the other, we have taken the Gospel without the healing, and left the healing to the world, and the world cannot give the Gospel with it. We want to carry the whole Gospel—the healing of the body and soul at the same time—to the perishing people in every land.

From the bottom of my heart I wish all prosperity, joy, and gladness to all the members of this dear CHINA INLAND MISSION. (It is a happy thing to think that all the missionaries in China are of one accord and of one mind. The things that separate and divide us at home are as nothing when they get face to face with the great enemy out yonder, amidst all the opposing influences of heathenism.) I rejoice in the success of the CHINA INLAND MISSION, as they rejoice in the success of my mission; and I wish them still more abundant success in the years to come.

Rev. J. HUDSON TAYLOR.

I want to thank you most sincerely for your kind presence this evening. It encourages me to see your faces; and a year hence (if the LORD should tarry so long, and you meet in this hall) some of us now on the platform may be in China, but we shall be present with you in spirit, and shall think that warm hearts are remembering us lovingly, strengthening our hands prayerfully, and taking part with us in this great work. Just as those sundered far meet by faith around one common mercy-seat, so when sundered far we join hands by faith in this common enterprise; and you at home, as well as we in China, are partners in this blessed work of carrying the glorious Gospel to the Chinese.

Our friend, Mr. Stevenson, reminded you of the time when, nineteen years ago, he went out to China. Now, the last work he did before going to China, was to help me by writing out a fair copy of a MS. of "China's Spiritual Need and Claims." The fifth edition has been brought down to date, and tabulates all Protestant missionary effort to March, 1884. A copy of the first sheet has been put into your hands to-night. You will find even in that sheet some facts that will be worthy of your perusal, and I shall be very thankful if you will interest your friends, and aid in the circulation. I trust a good number of persons may be led to offer themselves to the LORD for missionary work through reading it. I do not mind what societies they go out under, will only go. With one possible exception, every Protestant missionary society is doing good work in China, and we rejoice in them all; and if any of you can help any of them, *do it with all your might.*

HELPS TO FAITH.

Nothing helps one so much, when we come before GOD, as to do it with a clear conscience. About a month ago, one Friday, after the morning mail came in, I discovered we were nearly £200 short of the money needed to be remitted that day to China. The first thing that comforted me was this—GOD is able, and is willing. What was the next thing? That I could go to GOD, feeling that I had not neglected any known duty myself, to help forward His service. I was able to go to Him in prayer, and tell Him that I had given all the money I could give, that He knew I was allowing as little time for sleep as I dare, in order to work longer hours for China; that I had given myself, my dear wife, and each one of my children to Him, and I asked HIM to supply the deficient funds. Before three hours had passed a large sum of money—I think £183 came in—and we were able to send our remittance to China that day. It greatly strengthens one's hands in going to GOD to be able to say, "By THY grace, I have done all I can; now LORD, THOU art able to do everything, do all that is needed." There is no limitation to what HE *can* do, and HIS word is, "My GOD *shall*

supply ALL your need." If you have it laid on your hearts to help China through *any* missionary society, do *all* that you can, and do not have any hesitation about it; the time is short, and there is no society in which your money will be badly spent.

CHINA'S TERRIBLE NEEDS.

A year ago many of you were present, and know that we were pleading with GOD for missionaries. Our Secretary has told you that GOD has answered those prayers to the extent of thirty new missionaries during the year. Now, if each of the thirty missionary societies would send out thirty missionary every year it would soon make a difference. In about three years' time we should have a missionary there for every 100,000 Chinese. Would not that be a good thing? We should still have a district as large as Brighton for each single lady, and medical missionary and school teacher, as well as for each ordained missionary; but we should be able to allow to a town of the size of Liverpool five workers, or to Manchester three-and-a-half—if you know how to divide a missionary—and Edinburgh might claim at least a European colporteur and a Bible-woman, though there might not be two ordained missionaries to spare!

MORE MINISTERS IN GLASGOW THAN CHINA.

Now those of you who know the number of churches in any of these towns, will not think that the supply proposed for China is very excessive; and yet, as I said, each Society would have to send thirty every year for three years before we should get to that point! My brother, Mr. McCarthy, tells me there are more ministers in Glasgow than there are missionaries in all China. A diagram on that sheet of "China's Spiritual Need and Claims" which you have received, shows you the relation between Scotland and China as to population, so that if you take one cube to represent the population of Scotland you want sixty-seven cubes of the same size to represent that of China. Now Scotland has 3,845 ordained ministers whose names are to be found in "Oliver and Boyd," and China has 428 Protestant missionaries all told! So that while we are thankful for thirty additional workers, we do not feel that the time has come to stop, but must ask the LORD to send out many more through every existing agency, and to give us the joy of sending more too.

SOULS BY THE WAY.

During the last year, we were led, perhaps more earnestly and intelligently than before, to pray to GOD to give the dear friends who went out, fruit by the way, before they reached China. I may mention a few of GOD'S responses.

Two sisters, who, I believe, were commended to GOD in this hall, went on board the steamer at Gravesend. The first evening, as they were looking over the side, and thinking how soon England would pass away from their sight, they sang softly some of Sankey's hymns with full hearts. There was an avowed atheist on board, and the words of the hymn went straight to his heart. The impression could not be shaken off, and before our friends left the steamer at Colombo, that atheist was a believer in the LORD JESUS CHRIST, and a rejoicing believer, too. Two of the officers of the ship who went to India, came to our prayer-meeting and told us of the blessed change that had taken place in him.

At Colombo the missionaries had to change steamers, and on the second ship the LORD used them to two of the quartermasters. Before they reached China they were under deep impression of sin, and ere the return journey was commenced, they too were rejoicing in CHRIST. When they reached England, they came to Pyrland Road, bringing their thank-offerings to aid the funds of the Mission. A party of four ladies were also commended to GOD here, and before they reached Hong-kong they wrote of three persons who were rejoicing in CHRIST. Our sisters Miss Lancaster and Miss Emily Black, before they reached Port Said told us of two souls saved by the way; and we have had similar encouragements before other friends have reached China. That is something to praise GOD for. Each one of these souls is worth—how much? Would £500, or £1000, or £1,000,000 ransom any one of them? Do you think that when we look back on things, and see how valueless gold is, and how precious are souls that can only be redeemed with the blood of CHRIST, we should grudge the whole income of the year, had it produced no other result? But that is only the beginning of what GOD has taken a few fresh workers out to do for HIM. If the LORD JESUS tarry awhile, each one of them will doubtless have many Chinese souls to spread at HIS feet, as his or her crown of rejoicing.

ADDITIONAL PREMISES.

GOD has not only blessed us by giving us an increase in the staff of workers, but in many other ways. Though a good deal of anti-foreign feeling has been stirred up by the action of the French in Tonquin, and by the proposal of an indemnity, yet we have made progress. You know the Chinese are a very stupid people: they cannot understand some things. It really seems to them very strange that a man should knock you down and take your watch, and then make you pay five pounds for his trouble in robbing you! They cannot even see that we English people were good in making them pay millions for the opium we were smuggling; and the action of our Government to this day with regard to the opium trade is one of the standing hindrances in our way. But in spite of all these difficulties GOD has been pleased to enable us to make a little progress. For instance, in Han-chung Fu we have succeeded in obtaining additional premises, and when our friends, the Misses Black, Miss Goodman, and Miss Muir, arrived, they found a nice house all ready, and a warm welcome from the native women, who had been interested in the Gospel. In several other places we have been able to get some additional accommodation. In Yün-nan Fu, we have had a very unsatisfactory house, but the tidings I received this week were that this difficulty was removed, and that Mr. and Mrs. Eason who had gone there with their dear babe, not knowing whether there was a home for them, had not been disappointed. In P'ing-yang Fu, where reinforcements were sorely needed, additional premises have been secured.

SCHOOL TEACHERS NEEDED.

We should be very glad, as Mr. Broomhall mentioned, if the LORD should open the way during this year to get some increased accommodation in several parts of China. We have a sanatorium, which for the present answers our purpose, and we have some good schools for English children in Che-foo. But we are needing two more really competent English male teachers. We have the school-houses and a good deal of the apparatus necessary for more children than our present staff can undertake. Ten or twelve children have been converted during the past year in these schools. Two went home for the holidays with their hearts full of the LORD JESUS CHRIST, and one or both of the parents were brought to CHRIST by their own children.

SHANGHAI—PREMISES, AND SAILORS' REST.

In Shanghai we are very anxious to have more suitable premises. The large number of missionaries going out, and the business of the Mission necessitate additional accommodation, and our work would be facilitated if we were

able to expend £1,000 in mission premises there. Land is very dear in Shanghai, and no small sum will provide all that is requisite. Our friends the Dalziels have been greatly used of GOD among the British seamen. I should not like to estimate the number of persons that have been converted since they went out to China—it would be hundreds—and I have been very much struck with this fact, that so Scriptural is their mode of dealing with souls, and there is so little excitement, but such a bringing to the very letter of the Word, that the number who have stood well has been most cheering. I need not tell you that British seamen in foreign ports have very great temptations. There are few kind friends to welcome them, and in some ports there are no places on shore where they can sit down, except in the grog shop. Some who are converted have more than once fallen before they became established Christians. Our friends Mr. and Mrs. Dalziel having been so useful, we are anxious, if GOD will, to set them entirely free from other work, that they may give their whole strength to work among the seamen.

PRAYER-MEETING ROOM NEEDED.

I mentioned this afternoon that nothing was more encouraging to me than the way in which our prayer-meeting at No. 2, Pyrland Road keeps up. It is astonishing how many people my brother does pack into the room. When full, he opens the door, and when the passage is full, he has some on the staircase. But though we get many people in, there are limits to the cubic feet of respirable air, and sometimes it is very oppressive. I suppose it would take £300 to build a large prayer-meeting room on some of the garden ground that we have at the back, and so far we have not been able to attempt it; but perhaps GOD may enable us to do something in this way by-and-by. If, instead of some going away at times because they cannot join the praying assembly, we could have more meeting for prayer, we might have still more blessing in China.

ANTI-OPIUM WORK.

GOD has been greatly blessing our opium work in China. Mr. Riley, of Chen-tu (SI-CH'UEN), has been taking into his house opium-smokers and curing them. Dr. Edwards says it has been a remarkable success, and gave me a most delightful picture of some of the men who have been brought to CHRIST and seemed to be thoroughly converted, inside and out—changed in appearance, as well as in heart. From Chung-k'ing, Mr. Thompson sent me a list of twenty-five cases of suicide to which he was called in January alone; four-fifths were *bonâ-fide* cases of opium-poisoning: a few were cases in which other poison had been used; and two or three cases were doubtful. A large proportion of suicides in China result from despair caused by opium-smoking. The misery, oppression, and evil wrought by it are too great to refer to by the way. In T'ai-yüen (SHAN-SI), Mr. Pigott mentions that he has been treating opium-smokers, and several have been not only cured, but converted and baptised. In other places, too, the opium-curing work has not only been a testimony that we have no sympathy with the traffic, but has led to actual conversions.

VISIT TO COREA.

One member of our Mission, Mr. Douthwaite, at the request of Dr. Williamson has paid a visit, on behalf of the Scottish National Bible Society, to Corea; and circulated a considerable number of copies of the WORD of GOD there. He was informed that it was shortly to be prohibited. He, however, was there before any prohibition had been issued.

ABORIGINAL CONVERTS.

In KWEI-CHAU, Mr. Broumton had some time ago the joy of baptising the first Miao converts. These Miao-tsï are the aborigines of China. A letter from Mr. Broumton, received this week, mentions that he had been out among these Miao tribes, and had paid a visit to a Miao brother and sister that he had heard nothing of for two years. He found them bearing testimony for CHRIST, and enduring a good deal of quiet opposition. I should like to ask your prayers that through them others of their tribe may speedily be brought to GOD.

INCOME.

We have great cause to thank GOD for our increased income. When you bear in mind that no one has been asked for a penny, and that when we have been short of money we have gone only to the Great FATHER, you see that that means many answers to many prayers; and to us it has meant a great many days of gladdened hearts. It is so blessed to be brought face to face with real need, and to feel GOD meeting it. One feels so thankful that we have been privileged to work on these lines. We do thank GOD, and if HE should give us the remaining twenty missionaries that we want to make up the seventy—and a margin, HE will still supply all our need. I do not expect it will be seventy exactly. If I were asking a friend on earth for £70, I should expect he might give £70 to the figure; but when I think of GOD doing exceeding abundantly, I expect HE will put ten or fifteen per cent. on, as a bonus; because our FATHER likes to do things royally and liberally! I am sure HE is glad that we should be proud of HIM, and that we should glory in our GOD. May HE enable you and me to trust HIM more, and to *know* HIM better; and then it will be impossible to doubt HIM.

The CHAIRMAN

said:—It has been a great pleasure to meet you all, and rejoice with you in the prosperity of this great work. I am told that eight of the young men who have gone out to China during the year were members of the Y.M.C.A.; and I know of one who has gone out to China in connection with the British and Foreign Bible Society, so that nine have gone forth to China this year from the Y.M.C.A. I hope that that Association will raise up not nine, but hundreds of young men who shall go forth to the ends of the earth in connection with all the different evangelistic missionary societies.

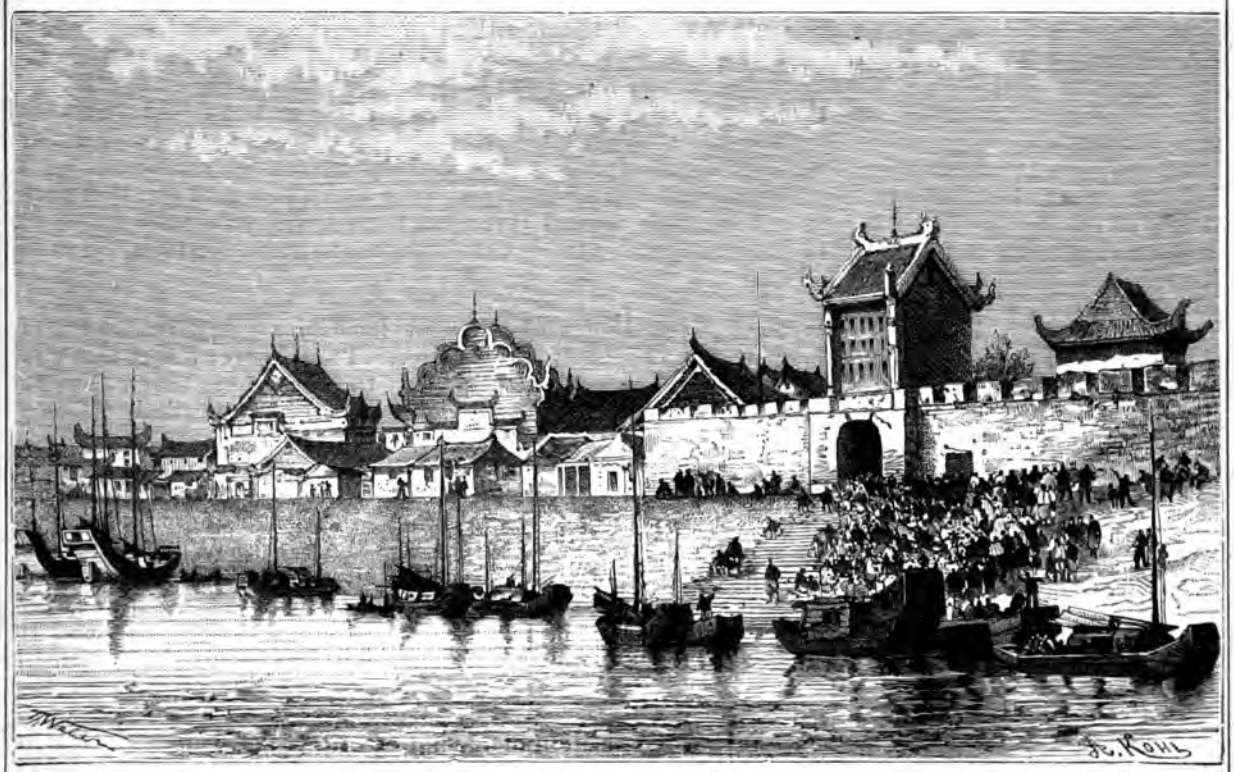
EUGENE STOCK, Esq.

(*Editorial Secretary of the Church Missionary Society.*)

It is a great pleasure to hear anything of the CHINA INLAND MISSION. The work is a noble work. I was interested in what Mr. Taylor said of Corea, because, only a few days ago, we had a communication at the Church Missionary Society from Sir Henry Parkes, stating that Corea would very shortly be open for missionaries, and there is not the smallest chance of our going in there. I hope Mr. Taylor will have it in his mind to go there. But I am not going to make a speech. I only want to express my hearty sympathy with all your work. All our Mission, and all our Committee in Salisbury Square, have the most cordial feeling towards you, and thank GOD for all you are privileged to do.

Mr. STOCK then closed the meeting with prayer.

CHINA'S MILLIONS.



LAO-HO-K'EO, ON THE HAN RIVER.

The Knowledge of God.

The following Address was delivered by the Editor at the close of the late Mildmay Conference, and is here inserted by request. The subject under consideration, as many of our readers will remember, was the Knowledge of God; and many of the Addresses were most valuable and important. We would draw attention to the Report published by Messrs. J. F. Shaw and Co., 48, Paternoster Row, as well worthy of careful perusal and extensive distribution.

AS I look upon this vast assembly, my heart is burdened; and I do pray the LORD to speak His Word to me and to you ere we separate. We have been considering together for the last three days the subject of the knowledge of GOD, and none of us, I am sure, have prayerfully and carefully attended to the things that have been spoken to us without realising that GOD has drawn us nearer to Himself. And now comes the *responsibility*. We are going away. Where are we going? What are we going to do? How are we going to live? How are we going to serve this gracious ONE, the knowledge of whom has been our theme from day to day?

The practical part of our subject which has been brought before us to-night is very closely connected with the meditations of the preceding days. There is a far closer connection than we

sometimes realise between the knowledge of GOD and practical use of that knowledge. It is just as we are faithfully living out the life He has put in us, and faithfully using the knowledge given to us, that we learn practically to know Him. The Apostle Paul, who did so act, said that for him to live was CHRIST, and the one great desire of his heart was this, that he might know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable to His death.

We cannot separate these things; if we want to know the power of His resurrection, we must also know the fellowship of His sufferings, being made conformable to His death. There must be the living out of the life of GOD in order that we may learn to know Him more fully and perfectly. We only know and understand that through which we have passed. We all know that we sometimes come in contact with persons who have never had experiences similar to those through which we have passed; and consequently they cannot understand us, or help us, or truly sympathise with us. We meet others who have passed through the same experiences, and we at once feel that they know and understand us. It is in carrying this Gospel throughout the world, in manifesting it at home and abroad, that we shall realise and learn to know GOD. As we become like Him, we shall understand Him—we shall know Him.

Thirty-one years ago I was leaving the shores of England for China. My beloved and honoured and now sainted mother went down to Liverpool with me. I shall never forget that day when I sailed for China—how that loved mother went with me into the little cabin that was to be my home for nearly six months. With a mother's loving hand she smoothed the little bed. She sat down by my side, and joined me in singing the last hymn we sang together before we separated. We knelt down, and she prayed—the last mother's prayer I was to hear before I went to China. Then the notice was given that we must part, and I had to say good-bye to that loving mother, never expecting to see her again. (I did see her again, several times; but I had no expectation of it then.) Mainly for my sake, she restrained her feelings as much as she could. We parted; and she went on shore, giving me her blessing. I stood on deck, and she followed the ship as we moved toward the dock gates. As we passed the gates, and the separation was commencing, I shall never forget the cry of anguish that was wrung from that mother's heart as she felt that I was gone. It went to my heart like a knife. I never knew so fully as then what "GOD *so* loved the world" meant; and I am quite sure that my precious mother learned more of the love of GOD for the world in that hour than in all her life before.

Oh, friends! when we are brought into the position of having practical fellowship with GOD in trial and sorrow and suffering, we learn a lesson that is not to be learnt amidst the ease and comfort of ordinary life. This is why GOD so often brings us through trying experiences.

Fourteen years later I was at work in China, and my own beloved first-born child was with me. She was not well, and I took her, with the other members of my family, to the hills, a little distance from Hang-chau, hoping that it would benefit them. When we reached our destination, it was Saturday night, and too late for the party to go ashore, so we spent the Sunday in our boats. On Sunday afternoon, as the sun was beginning to decline, we went on shore, and my dear children and I walked towards a wood, that we might have some quiet prayer together under the shade of the trees.

On our way, my first-born child, a little girl—only eight years of age—for the first time saw a man making an idol. The sight grieved her to the heart. She looked up into my face and said, "Oh, papa, that man does not know JESUS! He would never make an ugly idol like that if he knew JESUS! Tell him about JESUS!" I had not so much faith as to the result of my message as my dear child had, but I stopped and told the man the story of GOD'S great love in the gift of His Son. Then we went on our way, and the man went on making the idol.

After we had gone a little distance we sat down under the trees, and I said to my dear child (I saw her heart was burdened), "What shall we sing, Gracie, dear?" She said, "Let us sing,

'ROCK of Ages, cleft for me.'"

We sang that hymn, and then I said to her, "Will you engage in prayer first?" She prayed, and I never heard such a prayer as she offered. She had seen the man making an idol, her heart was full, and she prayed to GOD on behalf of that man. And the dear child went on and on, pleading that GOD would have mercy on the poor Chinese, and would strengthen her papa to preach to them. I never was so moved: my heart was bowed before GOD; I cannot describe it to you.

Next morning I was summoned away to see a sick missionary at a distance, and I had to leave my loved ones. When I came back, my dear child was unconscious, and she never recognised me again. Those prayers for the poor Chinese were almost the last conscious words I heard her speak. As I stood over her grave, I thanked GOD that it was in His service, and for China, that He called me to part with my loved child. I knew then, still more fully than before, what "GOD *so* loved the world" meant.

That is how some of us have been led on in the knowledge of GOD. He has given us to have sympathy with Himself, in His not withholding His only begotten Son, and in that Son giving Himself in order that the world might be saved. With such experiences you will not wonder that we are very eager to bring before you the great needs of the heathen. We have learned to love them in that school. We heard Professor Drummond on Wednesday afternoon tell about the graves he had seen in Central Africa. We know what that means; and it teaches us a little more what the grave meant in which our LORD JESUS lay buried. "GOD *so* loved the world, that He gave *His* only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

If I could only give you a glimpse of what the perishing world really is! Perhaps you have wondered why at a conference like this we should be so eager to press upon Christian friends the book, "China's Spiritual Need and Claims,"* that has been offered for sale outside the gates of these grounds. It is because there are two hundred and fifty millions who are perishing in China, that we are seeking to circulate this book, and asking you to sympathise with us to the extent of buying it, and of lending it to as many as you can. Two hundred and fifty millions in China do not know of this wonderful love of GOD.

Have you thought of—have you tried to realise the state of the world? The Apostle John spoke about it in his Epistle. You remember his word, "The whole world lieth in the wicked one." That is still true. Two hundred and fifty millions of souls in Africa are for the most part lying in the wicked one. Two hundred and fifty millions of souls in China are for the most part lying in the wicked one. Two hundred and fifty millions of souls in India are for the most part lying in the wicked one. It is as true to-day as when the Apostle John spoke these words, "We know that we are of GOD, and the whole world lieth in wickedness" (*Revised Version*—in the evil one).

Now what is the outcome of wickedness? Have you realised that sufficiently? In these days there are so many people who have such Broad Church views, as they call them, but who really have no Scriptural views at all of sin, that we are apt to be carried away and forget what sin is, and what is the outcome of sin. Look at the last book of the Bible. What do we learn? The glorious state of those who know their God. "He will dwell with them, and they shall be His people; and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

But that is not all that is written there. A little further on we read of "the *fearful*." Oh, how fearful the heathen are! You go to a heathen man and ask him what are his thoughts about death. You will find him full of fear. Men have described to me their feelings when very near their end, as they thought. It is just what you might expect, a fearful looking forward to they know not what. Conscience tells no lies in that hour, and it tells the dying sinner that there is no blessing awaiting him.

"The fearful and the *unbelieving*." What about the two hundred and fifty millions of unbelieving ones in China? What of the two hundred and fifty millions of unbelieving ones in India, and the two hundred and fifty millions in Africa? What about the unbelieving multitudes in Madagascar, and in the islands of the sea? What about the perishing ones in Europe, America, and everywhere? "The whole world lieth in wickedness."

"The fearful and unbelieving and *the abominable*." Ah! you do not know what heathenism is. We could not put it into words or speak it here. "The abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars" (idolaters and liars are nearly synonymous terms) "shall have their part in the lake which burneth with fire and brimstone, which is the second death." Oh, friends, shall we leave them to die that death and meet that doom without holding out a hand to save? Shall we not seek to rescue them? Shall we be content to stay at

* Morgan and Scott, 12, Paternoster Buildings. Paper covers, 1s.; cloth extra, gilt, 3s. 6d.

home because it is pleasant, because we have opportunities of meeting in Conferences like this, and can sit with loved ones around us, and think ourselves children of GOD, while we leave the heathen to pass into darkness, unsaved and unblessed? It will not do to sing,

"Waft, waft, ye winds, the story."

No! mothers must give up beloved sons; fathers must give up precious daughters; brothers and sisters must cheerfully yield one another to the LORD'S service in China, and Africa, and India. That will be to them a blessed day; I am praising GOD continually for having sent me; and there are some of you who will never get to know GOD as fully as you may until you go to Africa or China, and seek to lead others there to know Him.

It is in the path of obedience and self-denying service that GOD reveals Himself most intimately to His children. When it costs most we find the greatest joy. We find the darkest hour the brightest, and the greatest loss the highest gain. While the sorrow is short lived, and will soon pass away, the joy is far more exceeding, and it is eternal. Would that I could give you an idea of the way in which GOD has revealed Himself to me in China, and to others whom I have known. In the presence of bereavement, in the deepest sorrows of life, He has so drawn near to me that I have said to myself, Is it possible that the precious one who is in His presence can have more of the presence of GOD than I have? Is it possible that more manifestation of Himself *can* be given there than here? It has been a wonder to me if it is possible for those out of the body to have more of His presence than He has given us in the hour of greatest darkness and sorrow. *It is well worth while to go* for what *we* gain, not to speak of what *they* gain who are rescued from perishing, and are brought to know GOD in CHRIST as their FATHER and their GOD.

But there is a higher thought still than that of rescuing the perishing—higher still than spreading the knowledge of GOD; and that is bringing joy to the heart of the MASTER Himself. Dear friends, when we think of Him whose form was more marred than any man's, who was crowned with the crown of thorns—when we think of Him in the garden of Gethsemane, where His sweat was, as it were, great drops of blood; when we think of Him that hung upon the cross at Calvary, will you not rejoice to bring joy to Him? What joy can you bring to Him like going to these poor heathen and making known to them the precious blood that cleanses from all sin, and bringing them as trophies to His feet?

May the LORD incline many of you to go out to heathen lands, and labour there for Him. And may those of you who cannot go be enabled to show sympathy in many ways, and to help those who are sent.

Kwei-chau Province.

FROM MR. J. F. BROUMTON, OF KWEI-YANG FU.

ANOTHER YEAR is rapidly drawing to a close, and up to this time, December 3rd, 1883, we have not one case of known conversion to GOD to record: cases of interest even in the Gospel are very few. There are three men, for whom we are constantly praying, who appear to be somewhat interested. The first is

A FARMER NAMED TS'EN,

who lives at a village some forty *li* (twelve miles) distant. Last year the evangelist and I went to a market at that village; and, while seeking an inn, this man addressed me, and said a few years ago he came up, with several others, to the city, and visited me. They were all Romanists. It appears I gave one of them a Testament, which he said they still had by them.

When the evangelist and I were in our inn, Ts'en came and said we must go home with him and stay at his house. He would take no denial; so we went, and he gave us a good meal, and a bed on his grain-bin. He told us that for two or three years he had not had anything to do with the Roman Catholics; he had quarrelled with them about something, and they had reproved him for coming to our place. We had a long talk; but I feared he understood little.

Since our visit to his village, he has been up to the city several times, and stayed with us for a day or two. On each occasion we pressed home the need of a new heart, and he seemed to understand it somewhat better. A week or two since he was here again, with two of his relatives (not Roman Catholics). After evening prayers, we sat for nearly three hours talking, and I was surprised to find how his mind had opened. He asked very intelligent questions on subjects I had spoken to him about before, but which I feared he had not understood. He said that when he joined the Romanists it was to obtain their help in a lawsuit—he knew we did not meddle with any such matters, nor did he come for such a purpose. He wanted now, he said, to seek the salvation of his soul. The LORD alone knows whether this is true; but, if so, we may rejoice, for we know "He that seeketh, findeth."

A relative who was with him (an elderly man) seemed to grasp, too, some of the main truths of the Gospel. He told me that during

THE MIAO-TSI REBELLION

his village was taken by the rebels, and he was surrounded by a number of them. He expected to be beheaded, and when he knelt down, and held out his head for the stroke of their swords, he expected (as he said) his head to drop off in a moment; but, after waiting awhile, he looked up, and found he was alone. I tried to show him how GOD had spared him, and given him an opportunity of hearing the Gospel.

Ts'en and his relatives belong to the tribe of people called *Tsong-kia-tsï*. He can read a little Chinese. We pray that the HOLY SPIRIT may apply the truth to this man's heart.

A VILLAGE TEACHER.

The second case of apparent interest in the Gospel that has occurred this year is that of an elderly man, a teacher of a village-school in a little village about fifty *li* from the city. This man usually calls on us when he comes up to town, and appears to like to listen to the truth. He has read many of our books; and the last time he was here, in the summer, he purchased a Testament. He is a very quiet man, and seldom makes a remark; so we cannnot say much about him. We hope, however, that although, apparently "slow to speak" (which is often a good sign in a Chinese inquirer), he may be "swift to hear," and that faith may come by that hearing.

A CURED OPIUM-SMOKER.

The third case is that of a young man, who came once for some medicine for his aged mother. The medicine did her good, and he used to drop in and hear the Gospel occasionally. He then came to some of our meetings, and in time I found he was an opium-smoker. We offered to give him medicine, which he took, and now says he is cured.

He has not been for some months now, as he is teaching a school for a friend some distance from the city. His usual employment is writing in the office of the Provincial Judge. This work is done by relays of men, who take turns of two or three months each at the work. This young man asked if he might be baptised; but we told him we must wait awhile for time to prove his sincerity. I fear his employment in a *Ya-men* will be a great hindrance to him.

Such cases as this latter one are

VERY PERPLEXING.

(1) The man is *very poor*, has an aged mother, and a little daughter to support, and his wife is dead. Does he come about us because he hopes to obtain employment? (2) If he is really sincere, how can he be in a *Ya-men* and be a Christian? (3) Can we expect a "*babe*" to have faith to give up his situation, and trust GOD to provide him with another? (4) If *we* gave him employment, what value would his testimony be? Such questions as these continually present themselves to us, and many others, which are extremely difficult to answer. I feel convinced that many are deterred from coming to hear more of the Gospel, by the thought that they will be debarred from getting a living if they become Christians.

Truly, everything is against a Chinaman if he become a *real and manifest* Christian. In his family he is regarded as a renegade. If he be a scholar, no heathen will employ him to teach children the sage's lore, which he is supposed to have flung to the winds. If he be an artisan, no heathen master will employ him, because, as a Christian, he cannot be a member of the trade-guild. GOD-GIVEN faith *can*, of course, overcome all such obstacles; but these obstacles are very patent to the Chinaman from the very outset, and, I fear, cause many to stop their ears.

FROM MR. BROUMTON, DATED MARCH 18th, 1884.

ON the morning of January 8th Mrs. Tseo, one of the three women baptised here September 21st, 1881, died. She was not a very bright Christian. Her husband has long attended our Sunday services, and has requested baptism, but we see no evidence of change of heart. Their little daughter has been in the school for three years. We believe her converted; she is a nice, quiet child.

We have been encouraged by three of the schoolgirls professing faith in the LORD JESUS, and desiring baptism. The mother of one of them, formerly opposed to the Gospel, is now desirous of being baptised. We may receive these four candidates soon.

On February 21st Mr. and Mrs. Andrew, and Messrs. Steven and Owen Stevenson arrived from Chung-k'ing. We were delighted to see them, and enjoyed the happy fellowship. On February 27th our brothers Steven and Stevenson left for Yünnan Fu, Mr. and Mrs. Andrew remaining here for the present.

I took advantage of their presence to visit our two Miao-tsï Christians at their own home, and left Kwei-yang February 29th, taking with me a Christian lad baptised last year, who is also a Miao-tsï. On March 6th we reached Hwang-p'ing Chau, and spent the night there, the village *Pieh-k'i*, where our Miao brother P'an and his wife live, being fifteen *li* further. Next day I was so glad to meet them, and to hear them speak of GOD before their heathen relatives. As far as I can judge they have been kept faithful; they have been away from us for a year or so.

I left them on Monday, March 10th, and reached home on the 15th. The attendance at our preaching-room at Kwei-yang Fu has been very good lately; and on the streets this year I have disposed of more tracts and books than for a long time previously.

FROM MRS. BROUMTON, DATED MARCH 22nd, 1884.

The LORD has graciously answered our prayers, and has given us encouragement in our work. We were feeling very low and dispirited, as we saw little or no results; but now we take courage and go on in the strength of the LORD.

We had an examination of the school-children here at Christmas, in Scripture history, from the Creation to the death of Joshua. We gave them no notice beforehand, but they answered splendidly. They would put many children at home to shame. We were, indeed, delighted with them, so we thought we should encourage them by giving the eight best a little present.

We bought eight yellow-painted boxes, with sliding lids, which are used as workboxes; in each we put some cash, a pretty picture, oranges, nuts, and some foreign things, which they prize so much. We got the boxes ready by night, with each girl's name written on red paper, and all the *precious* things inside. When morning worship was over, my dear husband told the girls how pleased we were with their answers, and that we wanted to reward them.

The best girl was called up first, and so on till the eight had received their prizes. Oh, it was a treat to see them as they opened their boxes and saw the treasures within! The sixteen eyes did indeed look bright! I felt nearly as much excited as they. So ended our examination.

The three best girls want to be baptised. They answered very intelligently when asked their reasons. We see no ground for doubting their sincerity. My woman also applied for baptism six months ago; as far as we can see, she is sincere. When first she came to me she did not care to listen to the Gospel; but she now is most attentive, and has learnt a good deal. Her temper is much improved. She is the mother of one of the three girls; it will be nice to have mother and daughter baptised together. Unfortunately, this girl is betrothed to a heathen. Her mother would break off the match if she could; but as the usual presents previous to marriage have been given, I am afraid it will not be an easy matter. We are praying much to the LORD to free the poor girl. She cried so bitterly when speaking about her intended marriage.

The second girl to be baptised is a nice-looking, neat, intelligent child. Her mother died some months ago.

The third is a girl whom dear Mrs. Clarke pitied and saved from a life of misery. She was frightfully burned when a mere child—both hands are deformed. When Mrs. Clarke first took her, her head and body were a mass of sores. She is so changed now. She stood third in our examination; we hope she will turn out a useful woman, and will make a Bible-woman. She is supported by kind friends at home. I think if this girl's photo. had been taken when Mrs. Clarke first took her up, one taken now would be as great a contrast as any of Dr. Barnardo's rescued boys.

We were so delighted to see Mr. and Mrs. Eason when they passed. We enjoyed their company very much. Some time after them came Mr. and Mrs. Andrew, Mr. Steven, and Mr. Owen Stevenson. What a treat to see English faces again, and to hear our own language spoken! We had so much happy fellowship together, and felt parting with our dear brothers Steven and Stevenson much; but such is life in the China Inland Mission—meeting and parting. "Partings will soon be o'er in the bright for ever."

Chek-kiang Province.

FROM MR. W. D. RUDLAND, OF TAI-CHAU.

SIXTEEN PERSONS BAPTISED.

MAY *20th*.—Our letters lately have not been encouraging, but now that the troubler has gone, the tide has turned, and things are looking all the brighter for the storm. I was recently at T'ai-ping-hien. On getting out of the boat, I saw a coffin standing opposite the door of one of our members, and learned that it was the one who had taken the part of the offender who had died. His brother told me that he had confessed his wrong conduct, and asked GOD to forgive him before he died. The other man, who took the wrong side, had to be suspended for opening an opium shop. Now peace and unity are restored, and blessing seems to be returning, for I examined and received several candidates for baptism, and deferred others for a time.

At Yang-fu-miao also things are looking better. We examined and received two women there. Having more convenient accommodation for baptising them in T'ai-chau, I invited them and other candidates from the villages to come over.

The candidates were all to have been with us on the 7th of May, but some were hindered on the way. I baptised that day the five who had arrived, and the next day eleven more, making sixteen in all. Ten of them were women. You may imagine how this has cheered Mrs. Rudland; two of them were from her class.

In two of the cases fruit has appeared after many days, one having been a hearer for ten years, and being now nearly seventy years old. Another, a regular attendant for six years, has never before had courage to come boldly out on the Lord's side. The widow of the man whose death I mentioned, and whom I buried but a few days before, was amongst those received; as also a woman out of whom one of our native Christians cast a demon some years ago.

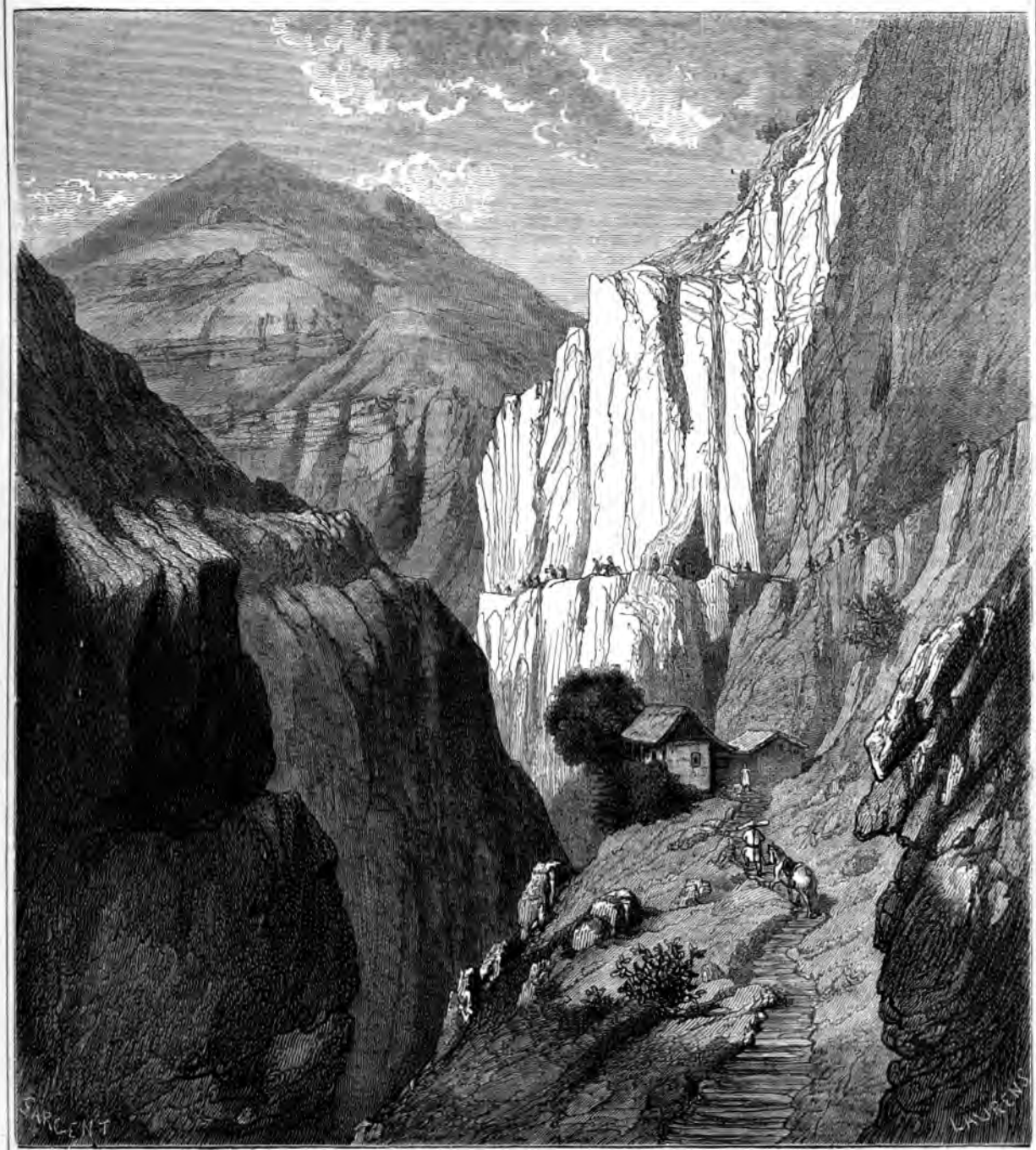
FROM MRS. RUDLAND, DATED MARCH 15th, 1884.

WE are thankful the rumours of war between France and China seem quieted now, though I cannot say we felt much uneasiness on hearing the wild expressions almost daily coming through natives to us. We were kept in perfect peace by *Him* whose promise is sure: "I am as a wall of fire around you." The LORD of Hosts is with us.

I wish I could tell you rightly of the LORD'S working amongst us here, but I seem always to fail when I attempt to do so. He knows how my whole being would sound forth *His* praise to the glory of the name of JESUS if I could. GOD is doing a great and good work, especially among the women here. Satan has for months been really *roaring* against us, and we have had much trial in the work in many ways. Yet souls are saved, and the enemy's purpose defeated. Men and women are expressing their desire and purpose to serve the only living and true GOD, and to confess JESUS as their own SAVIOUR and LORD.

My women's Wednesday meeting is being largely attended; over twenty women attend, as well as many biggish girls, whose young hearts can be opened by GOD the HOLY GHOST. If our place of meeting was larger, more would come, but often there is no room for them. A few weeks ago one woman brought me a large basket, full of all her family idols—five in number—saying she had ceased to believe in them or worship them; so had her husband; and as they were only fit for the fire, she came first to see if I would like to have them. Of course I was only too pleased to accept them. She has been a devoted idolater, and so we trust and pray she may now be as devoted to the LORD. She first heard the Gospel at the women's meeting, and from that time attended constantly until we left for Shanghai; and it was no little joy on my return to see her at the Sunday services, and hear she had attended constantly during our absence. She is intelligent, and has gained wonderful knowledge already.

Many are earnestly learning to read, which is a pretty sure sign of a good work having been begun.



A GORGE ON THE WAY TO TS'IN-CHAU, KAN-SUH

Shan-si Province.

FROM REV. S. B. DRAKE, OF P'ING-YANG FU.

EIGHTEEN PERSONS BAPTISED.

APRIL 17th, 1884.—Our experiences during the past year have been of a mingled character. On the one hand there has been persecution, on the other, progress in the work and additions to the Church.

PERSECUTIONS.

In the early part of last year, Mr. Hi was deprived of his literary degree. The only complaint lodged against him was his having entered the Christian Church. I felt it right to petition the governor of the province on his behalf, and after a few weeks' delay, the degree was restored to him.

Another case of persecution was that of an inquirer named Wang. The headmen of his village are bitterly opposed to us, and after Mr. Wang became connected with us, they trumped up a lawsuit about an affair that occurred two or three years since. The official ordered him to appear before him, and handed him over to be beaten, saying, "Why did you join the foreign sect? you are not a British subject. I beat you, for you are still a subject of the Emperor of China." After this had happened, I inquired into the matter, and then, of course, Mr. Wang had not been beaten because he was a Christian; in fact, the official could never allow himself to treat harshly a member of our honourable sect. He was utterly incapable of such a thing!! However that may be, Wang had received a severe beating, and lost thirty dollars besides. But he did not withdraw himself from us, and has since been baptised.

As a set-off, however, against the anxiety incident upon these persecutions, we have had the joy of seeing believers added to the Church.

CONFERENCE OF CHRISTIANS.

We have just held a general gathering of Christians and candidates for baptism. Fully one hundred persons met, thirty-five being women.

On this occasion, eighteen candidates for baptism were received into the Church—thirteen men, and five women. We now number forty-four church-members.

There was one case worthy of special prominence, as an encouragement to those who sow the Word broadcast.

Mr. Chü, a B.A. graduate, and a native of a village in Ta-ning Hien, five days' journey to the west of this city, seems to have been a pious pagan for a good number of years. About five years ago he met with some Christian books, which he secured and read. From that time he became much interested in the Christian religion; but having a wife, mother, and invalid brother to provide for, he was unable to visit us to make the inquiries he desired. About twelve months ago, however, he visited this city for the purpose of passing a literary examination, and whilst here called upon me. I invited him to become my guest for some days, that we might have as many opportunities as possible for conversation. He accepted the invitation, and remained with me for eight days.

I asked him to visit me again in the following autumn, which he did, and brought three other men with him. At that time he told me he had determined to follow JESUS, and asked for baptism.

The rule of the Church here is that a man shall be considered an inquirer a full year at least before he receives baptism. So I advised him to return home, and visit me again this spring. He and one of his former companions have done so; and at the general gathering both received baptism. The other cases of baptism are the result of the regular work carried on in this city and the villages.

THREE HUNDRED VILLAGE WORSHIPPERS.

During the past year we have been able to commence regular work in four other villages, so now there are eight village stations in connection with the P'ing-yang Fu work. The number of persons interested in the Gospel has also greatly increased—in fact, *those who regularly worship God number fully three hundred persons.* To witness the blessing of GOD upon former work gives great joy, it also encourages us to put forth new efforts for the salvation of men and the glory of GOD.

En-route for Gan-k'ing.

LETTER FROM MISS EMILY BLACK, DATED MAY 27TH, 1884.

BEFORE we reached Shanghai, Mr. and Mrs. Pearse had started for Han-chung, and there seems no likelihood of my getting further than Gan-king till after the hot season. It is such a comfort in disappointment to remember that our FATHER has arranged it all, and trustfully to leave ourselves and all that concerns us in His hand.

Oftentimes on our journey to China I have remembered your prayer for us—that as you could not arrange for any one to escort us, the LORD Himself would be our escort. And, gladly and gratefully I write it, we never once felt the want of any other.

When we reached Shanghai, Miss Lancaster went to stay with Mrs. Judd, and Mr. and Mrs. Dalziel took care of me. I met with much kindness from them both; and after spending a fortnight in Shanghai, I am now on my way to Gan-k'ing, accompanied by Mr. Judd. From him, and all his household too, I have met with much kindness.

Yesterday I attended service in the Chinese chapel, when two native converts confessed CHRIST by baptism, as well as a Scotchman, an engineer in one of the steamers now in port. Though the service was conducted in a, to me, unknown tongue, the hymn tunes of "JESUS loves me," and "Happy day," were familiar, and so I could join a little in spirit. The chapel was well filled, and quite a little crowd gathered about the doors. In the evening we joined in the hymn, "There's a cry from Macedonia," changing the word to "heathen China." The people do seem ready to hear, but "how shall they hear without a preacher?" The heathen perish, and how few of the Lord's people lay it to heart. Have not many at home cause to pray, "Deliver me from bloodguiltiness"?

I should add that I am quite well, and have been able to bear the heat very well as yet. My cabin is very airy, with two windows, and I am making the journey very comfortably.

Meeting of the China Inland Mission,

HELD IN THE

MANSION HOUSE, LONDON,

On TUESDAY AFTERNOON, JULY 8th, 1884,

UPON THE INVITATION AND UNDER THE PRESIDENCY OF

THE RIGHT HONOURABLE THE LORD MAYOR (ALDERMAN R. N. FOWLER, M.P.)

The Rev. JOHN WILKINSON, of the Mildmay Mission to the Jews, opened the meeting by prayer.

The LORD MAYOR then spoke as follows:

Ladies and gentlemen, I have great pleasure in seeing this meeting here. I am afraid that you are inconveniently crowded, but there is another meeting going on in another room, and therefore this is the best we can do under the circumstances. I am sorry to say that I shall be unable to hear the interesting accounts which, I have no doubt, will be given by those who will address you, as I have another engagement directly.

We must feel the very great importance of the work which brings us together. We have to look at the great cause of missions throughout the world; and every part of the world has its peculiar claims. There are countries to which we are particularly bound by the fact that their great heathen populations are, like ourselves, subjects of the Queen. But as regards China there are great claims upon us for this reason: we have a very large and very important trade with that country, and I think that we must also feel that that trade has not been carried on in a way which becomes a Christian nation. (Hear, hear.) We have been guilty of forcing upon that country a poisonous and deleterious drug; and I am afraid that great responsibility rests on our nation for the course which has been taken in former years, and which is still being taken in connection with that subject.

Then we know that there is an immense heathen population, which is, for various reasons, peculiarly difficult to reach. In former years China was completely sealed against all foreigners. Previously to 1841 the port of Canton was, I think, the only one to which Europeans had any access. Then a certain number of treaty ports were thrown open; and gradually China has become accessible to Europeans. But we must bear in mind that there are very considerable difficulties connected with labour in that country. Every missionary going forth to preach the Gospel has a large amount of preliminary work in acquiring the language of the people among whom he wishes to labour. That is particularly great in China. The language is so difficult, that I believe that the missionaries are pretty much the only people who learn it. The merchants who reside in China generally know very little more of the Chinese language than those who live in England do. The missionaries, in the first place, have to learn this difficult language. In the next place, though perhaps the climate of China is not as trying as that of some other parts of the world—as, for instance, the climate of Central Africa—nevertheless, it is a very trying climate, and occasions a great deal of suffering and frequently premature death.

The Mission that brings us together is an *inland* mission. I am glad to see a very gratifying reference to this Mission in a Parliamentary paper, which I hold before me—or at least, in the "Commercial Reports of Her Majesty's Consuls in China," presented to Parliament [in June, 1884]. It is in the report of Mr. Alabaster, Her Britannic Majesty's Consul at Hankow.* He says:—

"The China Inland Mission does little locally, but its members are now to be found living quietly, and making the name of foreigner a title of respect in every part of the interior. They have been sneered at by their own countrymen, for the first members of the Mission were not all of high position either with regard to education or culture, and poorly paid, and assuming Chinese dress and mode of living, it seemed they were more likely to breed contempt than to increase the strength of our position. But experience has shown the wisdom of their founder, Dr. Hudson Taylor. In obtaining information in regard to the country and its people they have done invaluable service, and by their untiring journeys and continued sojourns in parts far remote from foreign centres, they have paved the way to China being really opened up to foreign intercourse. Nor as missionaries have they been less successful, for, though they do not claim large lists of converts, or estimate their progress by the number of attendants at their chapels or professing members of their body, they have taken Christianity throughout the land, and made the Chinese understand that listening to its teachings need not lead to their denationalisation. They come nearer to their hearers than their foreign-dressed and foreign-living brethren, and make them feel that they can still remain Chinese though they adopt the Christian faith; and the jealousy of the authorities, and irritation of patriotic susceptibilities—the source of missionary troubles—is entirely avoided. That not only men, but ladies, both married and single, are able to live year after year, hundreds, nay thousands of miles from foreign centres, without appeals from them for Consular intervention, is proof sufficient of their prudence and good conduct."

I think that that is a very gratifying testimony to what the Mission has done in the interior of China. It is easy enough to go up and down the coast; Shanghai and Hong-kong are very much English cities, but as regards the interior of China, I apprehend that it is only visited by

* We here reproduce the whole of that part of the Report of Chal. Alabaster, Esq., H.B.M.'s Consul at Hankow, dated March 29th, 1884, bearing upon missionary operations:—

"In conclusion, it may be of interest to note the progress of the missionary body, for with them our general, and so indirectly our commercial, interests are bound up.

"There are six societies labouring in this consular district: two Catholic (the Italian Franciscan Mission, and the Spanish Augustinian Mission), and four Protestant (the London Mission, the Wesleyan Mission, the China Inland Mission, and the American Episcopalian Mission), and an agency of the Bible Society; and one and all seem flourishing. The attempt to establish themselves in the adjacent turbulent and foreigner-detesting province of HU-NAN, on the part of the Augustinians, appeared at one time likely to cause trouble; accustomed to work in Manilla, backed up by a strong Government, they thought that the assertion of their treaty right to settle down in the capital of the province was all that was necessary for their settlement there, and that they could at once buy land and start the schools and other institutions through which it was proposed to carry on their work; and some popular excitement was the result, leading to their having temporarily to abandon the attempt; but they have since proceeded in a less obtrusive manner, and, keeping out of sight, are gradually getting a foothold, which, as their friends (for they can scarcely hope at once to make converts) increase, will lead to their eventual establishment there.

"The Franciscans confine their chief operations to the neigh-

missionaries and by a few adventurous travellers. With those exceptions no European goes into the interior of China. That is partly owing to the difficulty of the language, and partly owing to the hardships which a European has to encounter in the way of living there. He has to live on very plain fare, and there are no such facilities for travelling as there are in some other countries. In the neighbouring country of Japan you can make your arrangements and travel where you like; but you cannot do that in China, and therefore China is very much an unknown land except to missionaries.

As regards the results of this Mission, you will hear of them from those who will address you, but I think that we must feel that it is a cause of deep thankfulness that a body of holy and devoted men and women have sacrificed everything which, in a worldly point of view, makes this earth attractive, to go and preach the unsearchable riches of CHRIST among those poor and perishing millions of our fellow-creatures. We must all earnestly hope that GOD'S blessing may rest on them, and we must heartily wish that their hands may be upheld by the sympathy of Christians in this and other countries, and that what we can do to secure their prosperity may be done with no grudging hand. (Applause.)

The Lord Mayor then withdrew from the meeting.

Mr. BROOMHALL (Secretary of the Mission):

In the absence of the Lord Mayor, our friend Mr. Theodore Howard, Chairman of the Council, will take the chair, and conduct the remainder of the meeting.

THEODORE HOWARD, Esq.,

On taking the chair, said: Christian friends, I much regret that the Lord Mayor has had to leave us; but it is very gratifying indeed to us to know how heartily he sympathises with this and every good work, and how willing he is to throw open the doors of the Mansion House, during this his year of office, to anything that he believes may promote the glory of GOD and the good of his fellow-men.

This Mission was formed by Mr. Hudson Taylor, in the year 1865. He had previously laboured as a missionary in China, and his heart was deeply impressed with the thought of the millions who, living in the remoter provinces of the empire, had never heard the very name of our LORD JESUS CHRIST; and when at home he was led to form a mission on a somewhat different basis from that of most other missions. At that time only seven of the eighteen provinces of China had Protestant mission stations, and his desire was that throughout the eighteen provinces of China the standard of the Cross should be raised. Mr. Taylor found the help and sympathy of many of his Christian brethren ready, and he soon started for China accompanied by some who formed the nucleus of the Mission.

From that time to this GOD'S rich blessing has rested on this effort. At the present time there are in China, or temporarily at home, connected with the Mission, one hundred and twenty-six individuals, besides a considerable staff of native helpers—about one hundred at least. Out of the eleven provinces which were unoccupied at the time of the formation of the Mission, stations have been opened in ten, and in eight of them at the present moment there are missionaries stationed; while all the provinces have been itinerated by the missionaries. That means an immense amount of work, and an immense amount of progress. It is not for us now to go through the various steps by which GOD in His providence has opened up the way that has led to this result.

For the information of those unacquainted with this Mission, I may say that the officers of the Mission do not guarantee any salaries. They say to those who desire to go out that if they are prepared to go to China trusting in GOD, and looking to HIM to supply their need, they will do all in their power to help them in their work in connection with it. Those who go out, if they rightly understand their position, go out with this view; and if the CHINA INLAND MISSION should come to an end to-morrow, the living GOD, in whom they trust, is their strength and their refuge—able and willing to supply all their need.

Then the members of this Mission are drawn from all the different evangelical bodies of Christians, or nearly all. There is no distinction made. If a Christian man (or woman) is, or is believed to be, fully qualified, and really called of GOD to this work, the CHINA INLAND MISSION accepts him, and bids him GOD-speed.

Think for a moment what the need of China is. In size China is something like one-tenth of the whole area of the inhabited globe; and the population of China is ten times

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bourhood of the port, where they have now a strong position; the prudence of their directors, and their noble charities, avoiding, on the one hand, sources of irritation, and winning them the respect and kindly feeling of both the authorities and people.

"Of the Protestant societies, the American Episcopalian Mission have been forced, by death, illness, and other causes, to greatly restrict their operations for the past twelve months, and even temporarily close their schools; but they are now reinforced by new workers, and may hope to make head again, though the loss of Bishop Schereschewsky, who has been obliged by ill-health to retire permanently, deprives them of one of the ablest Chinese scholars of the day.

"The London Mission also chiefly confines itself to the immediate vicinity of the port; but its leading missionary, Mr. John, has made some extended tours—one into the turbulent province of HU-NAN, in which he encountered some peril, by chancing to pass through a town there at the moment the attempt of the Catholics to establish themselves there was causing some excitement; and the literary work done by him in the preparation of a new and more intelligible version of the Gospels, is in itself a work of great utility.

"The China Inland Mission, etc. [Here follows the passage read by the Lord Mayor, as above.]

"The Wesleyan Mission works on quietly, making but little parade, but a society which numbers a man like Mr. Hill in its ranks cannot fail to do good work which will be felt hereafter, and Christian literature, and, lately, translations of works of intellectual interest, have been spread broadcast by the energetic and adventurous representative of the Bible Society. The missionary bodies have their faults; their system and practice is often open to grave criticism, and now and again their agents seem to, and really do, infinite mischief; but when and where the individual agents forget both themselves and their societies in simple devotion to their work of spreading the knowledge of their religion—where they keep clear of the idea that they have to do with politics, or the still more common error that they are here to rule, direct, and govern the native Christians, they deserve support as much from those who take material interest only into their consideration, as from those who subscribe to their maintenance from religious motives only. If we are to live peacefully in China, it must be by the increase of the points of sympathy between us and the natives, and it is by the true missionary that this is chiefly effected.

"Force and violence may sometimes be necessary to obtain a first footing in new countries, but paramount and profitable establishment is only possible through the goodwill of those among whom we settle."—"China," No. 4, 1884 (Trade Reports), Part 2.

the population of Great Britain and Ireland. How many missionaries would it require to give to those multitudes of China the Gospel of our LORD JESUS CHRIST it is not for me to say. But, after all that has yet been done, what remains? This: that taking China altogether, there is not one missionary to every half-a-million of people. How is it possible that China can be evangelised in that way? Surely there is a cry for multitudes of GOD'S servants to go forth to preach amongst the heathen the unsearchable riches of CHRIST.

Just one other matter. We do not have collections after our meetings; neither do we make personal appeals for money; but we ask GOD to open the hearts of His servants to give of their abundance, so that His servants in foreign lands may be supplied. And what has been the result of this plan of action? Why, this: that since the formation of the Mission in 1865 something like one hundred and thirty thousand pounds has been sent to the Mission for the support of the work; and during the last year something over £14,000 was thus sent unsolicited. This is encouraging. But let us all remember that the field is vast, and the need exceedingly great. Shall not we who know and love and value the precious truths of the Gospel seek to do what we can to carry that Gospel through the length and breadth of China?

Missionary addresses were then delivered by the Revs. J. Hudson Taylor, J. W. Stevenson, and J. McCarthy, for which we have not space here.

THE RIGHT HON. LORD RADSTOCK:

It was a great many years ago that the choirs of heaven were singing, "Glory to GOD in the highest: on earth, peace and goodwill toward man." It was the greatest joy of heaven that there was a SAVIOUR to come; and now we are left with the responsibility to make known this salvation.

THE SECOND PEACE.

In the few minutes that I have, I would just remind you of one truth that came to my own heart while we have been listening here. When our LORD came after the resurrection to disciples who were sore afraid, and therefore very far from being happy, He said, "Peace be unto you." He then said to them a second time, "Peace be unto you"; but it was coupled with this condition, "As My FATHER sent Me, so send I you." If there are any Christians here who are only living to themselves, and are not living to others, *they will never know anything about that second peace.*

There are a great many people in the present day who are running after this preacher and that preacher—running to this kind of meeting and that kind of meeting—seeking to find some happiness and rest which they have not yet found. Let them just simply remember that the very life that CHRIST has given us is dependent upon its manifestation, and that manifestation is towards others. *"No man liveth to himself, and no man dieth to himself;"* and, although we may not all be called to go to China, yet, if we are in sympathy with Him who left His throne in the glory to come to the manger and the cross, we shall have the spirit to go, and, at any rate, we shall have the deepest sympathy with those who are going, and those who have realised their great privileges of being witnesses for their LORD and MASTER.

I will only add another word. The facts we have heard speak for themselves. But our MASTER'S word is very clear and very definite: apart from service there is *no second peace.* You may have the first peace, and that will pass away; and you may look about for it in meetings, and churches and chapels, and you will not find it; but if we live for Him, and if, by GOD'S grace, we are in any measure able to remember that we are the *sent ones,* we shall have that experience of the HOLY GHOST which He gives. After He said that, He breathed on them; and if we hear His message sending us—it may be, to some back court here, or it may be to some village in China—but if we are sent of Him, and go in that spirit, we shall realise His presence and the joy of the HOLY GHOST, and we shall be fellow-labourers with GOD. We shall rejoice the hearts of others; we shall have rest in our own hearts; and when He comes He will say, "Well done, good and faithful servant, enter thou into the joy of thy LORD."

The LORD give us grace to remember our responsibilities, for the time is short.

J. E. MATHIESON, Esq.

(of the Mildmay Conference Hall):

Dear Christian friends, just before coming to this meeting I was present at another meeting in the Egyptian Hall. It was about forming a Society for the Prevention of Cruelty to Children in London, which appears to be a society very much needed indeed. Dear Mr. Hudson Taylor told us that the state of public feeling in heathen countries is such that we cannot describe it by anything that we meet with in England. I have often heard missionaries from China complain of the expression which we very often hear—"Our home heathen." There is nothing in the dreadful state of our population in great cities, bad though it be, which at all comes near the state of degradation and misery and cruelty which is to be found in heathen lands, and notably in China.

WHAT HEATHENISM REALLY IS.

With regard to this matter of cruelty to children, happily, in this land it is still the exception and not the rule. But in China the idea of regard for the lives of children does not come into the minds of many of the Chinese people, especially as regards the female children. The infanticide of female children still prevails to a very large extent. Miss Field, of Swatow, an American lady, cross-examined ten Chinese women belonging to a Bible-class. They had been heathen, and were now Christians, and they admitted amongst them to have made away with seventy children. Just think of that, mothers. They were not so very degraded, but were, perhaps, respectable women, living in villages, and very much esteemed in their little circles; but yet, without compunction, they had been prepared to cut off the lives of their innocent children.

Take another example of the state of feeling between men and man in China, showing the degradation to which the people of a heathen country can go. This is an event which occurred. A man meets another in the street, and he begins to complain to his neighbour, who has never done him wrong, and who has been on friendly terms with him, about the oppression of the magistrates; the other man, encouraged by the first speaker, begins to dilate upon the terrible oppressions and squeezes to which all the Chinese villages

and Chinese towns and Chinese provinces are subjected. The first speaker goes away to the magistrate, and tells him that the man to whom he has been speaking has been inciting to insurrection and rebellion. The friend is taken away, and the other man gets a small informer's fee, and probably this friend of his whom he has led into conversation is beheaded. So little is there anything like conscience among the Chinese community.

ENGLAND'S SIN AND ENGLAND'S DUTY.

The only other observation I wish to make is in connection with a remark which fell from Mr. McCarthy concerning the spread of the cultivation of the opium-poppy in China. I feel that, whatever may be our responsibility and duty and obligation with regard to the heathen world who know not our LORD JESUS CHRIST whom GOD has sent, the country to which Great Britain has the most tremendous obligation to send the Gospel is the empire of China, because there is no other country in the world at this moment against which we have committed such a tremendous wrong—a wrong which is being perpetuated from day to day, without an effort on the part of our statesmen, and with very little agitation indeed on the part of our people. How very few of our English communities seem to realise and apprehend the magnitude and the enormity of the evil. But unless England bestirs itself to redress this terrible wrong, by removing her enforcement of the opium traffic with China, I believe that GOD'S righteous judgment must fall upon us.

Meanwhile, the Christian people of England are bound by every consideration to do what they can to remedy this tremendous evil and iniquity, by sending the Gospel to the millions of China.

The **CHAIRMAN** (Mr. HOWARD):

Again allow me to say, dear friends, how much I regret that the Lord Mayor had to leave at the beginning of this meeting, because otherwise, I am sure, you would have all joined with me in a hearty vote of thanks to him for his great kindness in opening the Mansion House to this meeting. (Applause.)

I trust that what we have heard to-day may, by GOD'S grace, sink into our hearts, and that we may all be stirred up to fresh earnestness of heart and purpose and life in connection with missions to the heathen, and especially to China.

I would now just mention again these books—copies of "*China's Spiritual Need and Claims.*" I can heartily recommend the book to you. It is most interesting, most instructive, and most useful.

The **Rev. JAMES CALVERT**, missionary from Fiji and Africa, then concluded the meeting with prayer.

After the close of the meeting Mr. HUDSON TAYLOR added:

WHAT ARE YOU GOING TO DO?

Ere we part, may I remind you that we are now brought by steam within six weeks' journey of China. You have heard from Mr. Stevenson that when he had been out there about six months he was able to communicate with the Chinese in their own tongue. GOD was pleased to give me my first convert, or rather, His first convert through my instrumentality, before I had been there twelve months.

Now, with a country which is comparatively healthy, which is only six weeks' journey distant, and which has a language the vernacular form of which, in a large part of China, can be so far learnt in a few months that one can communicate pretty freely with the inhabitants, and whose needs are so great, what are *you* going to do? There may be many here who would gladly go out to China at their own charges, and labour for GOD in the interior.

The expense of living there is small. Any one with an income of £50, or £60, or £80, or £100 may readily sustain himself in China without seeking any help from any one, and may preach the Gospel freely among these poor, perishing souls, who, as I remarked before, are passing away, a thousand every hour, beyond the reach of the Gospel.

Brief Notes.

ARRIVALS in ENGLAND.—Miss KATE HUGHES safely arrived in England, from Gan-k'ing, on May 29th; and Miss JESSIE MURRAY, from Shao-hing, reached London on July 10th. Mr. and Mrs. PARROTT and Mr. and Mrs. DOUTHWAITE are shortly expected.

ARRIVALS in CHINA.—Miss EMILY FOSBERY and Miss MARY WILLIAMS arrived in Shanghai on June 24th; and Messrs. CHARLES F. HOGG and J. MCMULLAN, from Belfast, and Messrs. J. A. SLIMMON and J. FINLAYSON, from Glasgow, reached Shanghai on July 8th.

DEPARTURES for CHINA.—It is hoped that the first autumn party may leave London on August 27th. Other brothers and sisters already accepted for China will follow as the LORD may provide.

Mrs. RENDALL writes from P'ing-yang Fu, SHAN-SI, on April 22nd, greatly rejoiced at the baptism of thirteen men and five women by Mr. S. B. Drake.

Miss WHITCHURCH writes happily of the work at Chefoo on May 21st. The weather was beginning to be warm, but she was in good health.

Mr. and Mrs. EASON wrote from Yün-nan Fu on April 15th. They had obtained a suitable house, and openings for work were abundant. It had proved needful to somewhat check the number of visitors to the house, lest the excitement should become unmanageable.

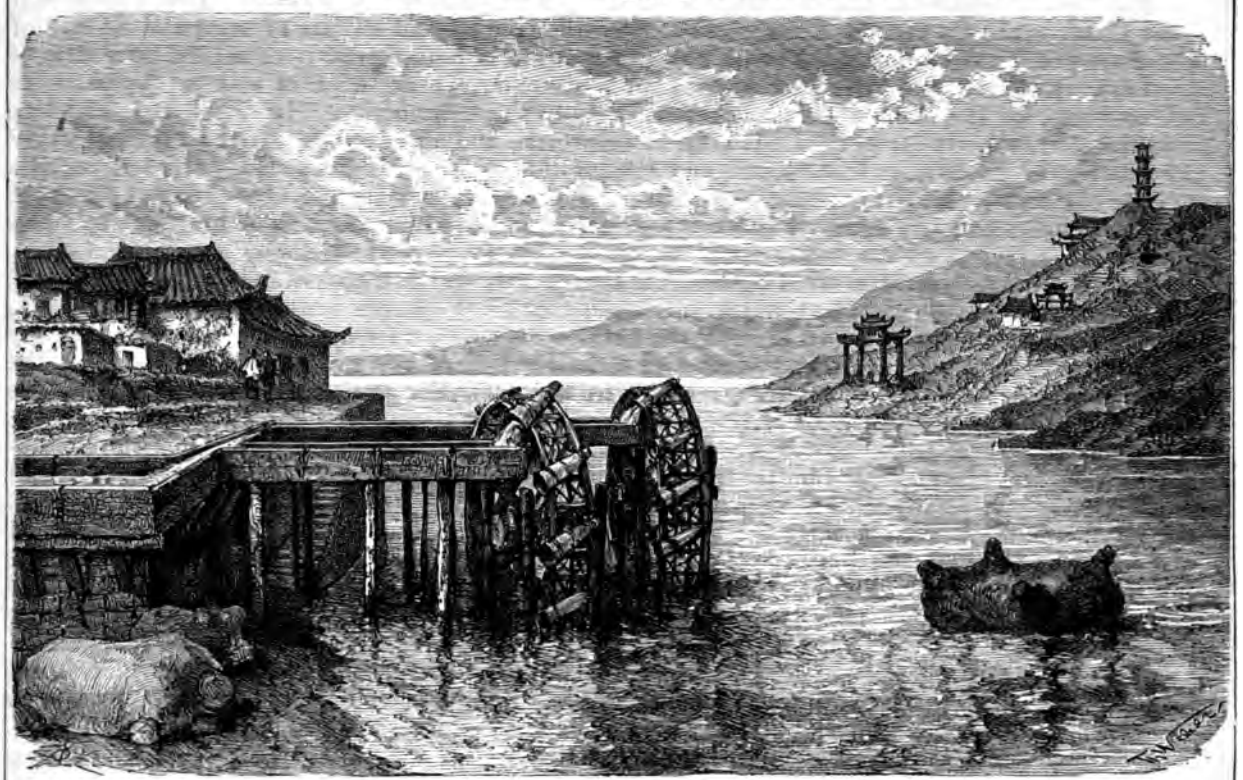
Mr. G. W. CLARKE wrote from Ta-li Fu on April 8th. Mr. Steven had not yet arrived. Mr. Clarke's baby-boy continued well.

Miss KATE GOODMAN wrote from Han-chung Fu, on April 19th, of the happy little home they had there, and of the encouraging work around them. Miss SARAH MUIR also wrote on the same date.

Mr. T. W. PIGOTT wrote from Tai-yüen Fu, SHAN-SI, on April 19th, and Miss Florence Kemp sends us later tidings, under date of May 9th. All continued well, and were in peace, with prospect of continued blessing.

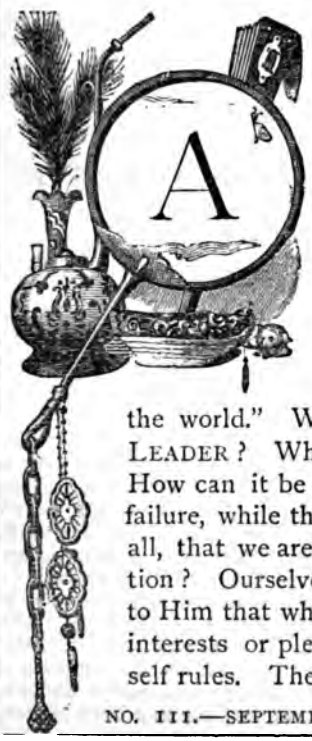
Dr. E. H. EDWARDS, who wrote on April 17th from the same station, reached there March 29th. He forthwith commenced medical work, and had already performed several ophthalmic operations, etc.

CHINA'S MILLIONS.



WATER-WHEELS FOR RAISING WATER AND SKIN WATER-BOTTLES, AS USED AT LAN-CHAU, KAN-SUH.

Unlimited Blessing.



"*Surely goodness and mercy shall follow me all the days of my life;*
"*And I will dwell in the house of the LORD for ever.*" (Psalm xxiii. 6.)

FITTING ending this to a Psalm beginning with The LORD—JEHOVAH! Let us only see to it that HE is in His right place—first and foremost—and that His name is ever printed in large capitals on our hearts and in our lives—while all that appertains to us follows, and follows in small type—and then our life service will begin to be glorious, it will continue to be increasingly blessed and successful, and its end will be triumphant!

He hath said, "*I* will never leave thee nor forsake thee," and, "Lo, I am with you alway" (*literally*, "all the days") "even unto the end of the world." Where may we not follow with promises like these, if only HE *be* the LEADER? What may we not brave in such companionship, and with such a Helper? How can it be that Christian life is so often felt, and confessed, to be a comparative failure, while there is such encouragement and help? Is it not that this mistake mars it all, that we are *not* really making Him our LORD—our first thought—our ruling consideration? Ourselves, our interests, our families, practically stand before Him: we gladly give to Him that which will not interfere with our life-plans, our enjoyments, or the supposed interests or pleasures of those dear to us; but in some shape or form self comes first—self rules. There can never be true rest and fullest happiness while this is the case.

But far otherwise is the life that accords with this beautiful Psalm! The LORD first—the LORD as the Owner, the Ruler, the Provider, the Guide—and all fear of want and all fear of failure are gone. We are enabled to lie down in pastures of tender grass; we are led by waters of quietness. Restored and refreshed when faint and weary, we are kept in and led by paths of righteousness, for His Name's sake. Are we to gain fresh experiences of His faithfulness and love amid the sterner discipline of life? Is faith to be proved, and approved, in dark and trying paths? Consciously the LORD'S, we fear no evil, and safely follow whither He doth lead. His rod and His staff are our comfort and stay; nay, more—in the presence of our enemies He prepares the royal feast, and makes the very scene of conflict a present heaven, filling the cup of gratitude to overflowing.

Nor is our enjoyment marred by the fear that it may prove transient, while the sorrow and trial shall be more lasting. The trusting one *knows* that all things are working together for good; that the heaviest afflictions are truly light, the longest trials as but for a moment, and that they are "working out for us a far more exceeding and eternal weight of glory, while we look—not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

How many there are whose aims and pursuits may well be compared to the childish employment of pursuing some painted butterfly. If grasped it is destroyed, and its beauty vanishes; but most frequently it finally eludes pursuit, and leaves the eager seeker weary and disappointed. Not so the faithful servant of GOD: he will never be disappointed. He rests—goodness and mercy abide with him; he journeys—goodness and mercy follow him, as the streams from the smitten rock followed Israel in their wanderings. All the days of his life is he thus attended; and at last, in the many mansions of the FATHER'S home, he shall dwell in the house of the LORD for ever!

And, best of all, there is no doubt about this. GOD Himself sets His seal to the whole, in the word "SURELY." Where GOD says "surely," we may well be sure. It would be presumption to doubt, but it is no presumption to believe.

We may well sing—

"JEHOVAH I boast as my SHEPHERD attending;
"No want shall distress me, He'll guide me safe home;
"'Mid pastures of pleasure I lie safe depending;
"He leads me by rivers, as softly they roam.

"When faint and when weary, fresh mercy displaying,
"My SAVIOUR restores me to vigour again;
"He shows me His love; and His precepts obeying,
"I'll sing of His goodness, and joyful the strain!

"Perchance I may pass through the dark, gloomy valley,
"And shadows of death may e'en darken my eye:
"No foes shall distress me, though ofttimes they rally;
"His rod and His staff still my comfort supply.

"He prepares me a table, my foes all around me;
"My head He anoints with the oil of His love;
"With goodness and mercy each day He doth crown me:
"My SAVIOUR is leading to glory above!"

J. Hudson Taylor.

Cheh-kiang Province.

A CHINESE BIBLE-WOMAN'S EXPERIENCE.

(From Mrs. Meadows, of Shao-hing, to Miss E. Turner.)

I HAVE had it on my mind for some days to write you about your old Bible-woman. I need not describe her to you. You remember her looks, and know that she does not at once commend herself to one. But I believe her to be a good woman, and when she delivers her message, she warms with the subject, and looks more interesting than at any other time. She has for some weeks been living at a place called Bang-daen, to see if any interest could be awakened amongst the people sufficient to make it worth while sending a man there. She has not, however, met with much encouragement yet.

She has just passed through an experience that some of us can understand very well. A week since last Sunday, she was found in tears before the prayer-meeting began. Mr. Meadows asked her what was the matter; one of the women (Nyiaen-ts'ih Sao—literally, Mrs. Twenty-seven) said, "She has a boil on her face." "Oh," she said, "it is not that that troubles me; I am troubled because the HOLY SPIRIT has left me." She was asked when that took place; and she said, "On Friday night." Other questions were asked afterwards, but she did not seem to have committed any sin to have caused such a doubt to come over her. She told me that she had been reading

the "Heavenly Compass," and some passage in it, though she could not find it afterwards, had raised a doubt in her mind as to whether she was a real believer or not. The darkness increased until she lost all desire for food. Her neighbours thought she was ill, and advised her to see a doctor; but she knew no earthly doctor could cure her.

She searched her Bible and hymn-book for comfort, and sometimes got a little light, and then all was dark again. She thought she had no right to take the "Lord's Supper." She told me that she once thought of coming to ask me if I would write to you, and Mr. and Mrs. Taylor, and ask you all to pray for her (poor woman, she did not know how long it would take for such a request to reach you), for she feared she might go out of her mind.

The pastor's address at the prayer-meeting suited her case; and while singing the 128th hymn the doubt dispersed. She was another woman during the day, and at night she came up to ask me to thank GOD for having given her peace and rest.

She said pain of body was much easier to bear than what she had passed through.

I wish she could have written you her own account of it, but when I asked her to write you, she said it was so long since she wrote a letter that she had forgotten how to write. But it is very near half-past eleven, and I must say good-night.

Shan-si Province.

THE WORK IN P'ING-YANG FU AND THE SURROUNDING TOWNS AND VILLAGES.

BY MR. T. W. PIGOTT.

WE ENJOYED much our visit to P'ing-yang Fu, and came back refreshed by what we had witnessed of the work of the LORD there. There are men who have put away idols, and are meeting to worship God (according to the reckoning of the natives) in twenty-seven villages, spread over five counties; and though there has been much persecution, there is a fine spirit amongst the Christians, and they cleave together, and support one another well, led on by two fine voluntary workers, Fan and Hi, who are full of life and fire, and who travel and work far and near, spending a good deal of their own means on the work. They give much anxiety and trouble though, for they bring in superstition and fanaticism; and as all are disposed to follow their lead, Mr. Drake has had, and is having, anxious times as well as very good ones. He much needs a helper. He has been suffering continually from neuralgia, lying awake with pain at night and working hard by day.

We spent ten days at the summer station among the villages, and at P'ing-yang Fu. At the former place, *Lao pu Tsen*, we had the joy of meeting nearly one hundred women and children, collected from surrounding villages for a day's meetings. Mr. Drake provided them with plain food for the day, and we had a hearty, happy time. The natives managed all the preparations themselves, borrowing a huge cloth awning, which covered all the courtyard, turning it into a tent, with lamps hung down the centre for the evening service.

The day commenced with a prayer-meeting, then a morning meeting, when I and a native had an attentive audience of 300 or 400 for an hour. Then there was an afternoon meeting for men and women, followed by the communion by lamplight.

The other Sunday I visited with Mr. Drake two central villages fifteen and twenty *li* off, in each of which we had attentive and earnest bands of about thirty to meet us. No case of moral scandal has yet appeared amongst the Church members, who number now forty-four. To the care taken to know them, and to make sure of their consistency and earnestness before they are baptised, I attribute much of the success. It is now two years since Mr. Drake was left alone at this work; then it was small, now it is large and spreading; and it speaks well for him as the one whom the LORD has used to guide and pastor the flock.

When we left, Mr. Drake was hoping to go for a trip to Luh-gan Fu, where he heard that there were inquirers. It is near the HO-NAN border, and a work there might give a good basis for attack on HO-NAN.

Bought with a Price.

(The Story of Little Hü Siang, a Chinese Orphan at T'ai-yüen Fu.)

BY MISS AGNES LANCASTER.

TOWARDS the close of the year 1878, when the dreadful famine raged in the provinces of North China, carrying off millions of victims, and leaving deserted villages, vacated homes, and bereaved families, many little children were left orphans in this distant land. The loving FATHER of the fatherless, however, was working, and from behind this dark cloud of trouble has brought much blessing.

There were those in the home-land who heard the SAVIOUR'S loving words, "Inasmuch as ye have done it unto the least of these .... ye have done it unto Me." Remembering also *His* commendation, "I was hungry and ye gave Me meat," some gave their money, and others went forth to serve Him in person in this place of need. Various efforts were put forth to relieve the distressed. Food and clothing were distributed to the starving people, and orphanages were opened to rescue the perishing children. Some missionaries, while seeking to alleviate the temporal wants, earnestly endeavoured to tell of JESUS, who said, "I am the BREAD of LIFE: he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst." Numbers of children were gathered into

schools; some, as times improved, were reclaimed by friends; others are still with us, testifying that the labour has not been in vain in the LORD. The seed in not a few instances proved to have fallen on good ground, and already is bringing forth fruit.

Amongst those who were gathered into the homes was a little girl, about fourteen years of age, diminutive in stature, and unprepossessing in appearance, named Hü Siang. Her father had died some time before, the famine pressed sore in that household, and this little girl was brought to the Mission School in T'ai-yüen Fu.

She had an affectionate heart, and an occasional holiday was willingly given her to see her mother and little brothers, whom she dearly loved. In household duties she excelled some of the other girls, but thought her books hard and uninteresting. Often what seemed easy to her classmates had to be a returned lesson to this dull little scholar.

Such was the brief history that I learned on my arrival in Feb., 1881. A little incident occurring shortly afterwards drew my attention more to her. Lessons for the morning were over, but, as usual, Hü Siang had to remain in the schoolroom after the other children had left, to complete her task. Despair filled her heart, and she resolved to leave all her troubles and run away. The large entrance door being unfastened, no difficulty presented itself, and in a few minutes the sudden resolve was carried out, and the little scholar had flown. Search was quickly made for her, at her home and elsewhere; but no tidings could be obtained of our missing scholar. We came to the conclusion she must be hiding somewhere until an opportunity should occur to reach her mother.

TRAVELLING WITH ARMED ESCORT IN NORTH CHINA.

Night closed in, chilly and wet, and search was given up for the time. The other children were all in bed, I was alone in my room, when a sound caught my ear—just a sob, and then all was silent. Going to the children's bedroom I found all fast asleep; certainly the trouble was not there. The thought entered my mind, could it be our lost Hü Siang? Instantly I crossed the courtyard, and drawing back the heavy wooden bolts of the outer door, looked out, and called her by name. A sob of weariness and sorrow was my only reply. Groping in the darkness, I soon found the penitent child crouched near the entrance.

Taking her by the hand I led her in. She confessed her fault, and begged to be forgiven; but the welcome was awaiting her ere she returned to receive it. As she sought her bedroom I thought of Him who said, "Let the wicked forsake his way, and the unrighteous ma[illegible]hts, and let him return unto the LORD, and He will have mercy upon him, and to our GOD for He will abundantly pardon." What more loving welcome could our HEAVENLY FATHER give to His children who have wandered from Him? If we feel so glad to receive a wayward child back to the fold, how much greater must be the joy in the presence of the angels of GOD over one sinner that repenteth?

In the early part of May, just when the fields were looking fresh and green with the spring harvest, a messenger came, saying that Hü Siang's little brother had died, and requesting that she might be allowed to spend a week with her mother during the sad time of grief and sorrow. We let her go, not, however, without some misgivings, for we had heard that her stepfather was cruel and unkind, especially to Hü Siang. The week lengthened into a month, but, with the exception of a short visit now and then from her, we saw little of our pupil. She grieved

much for her brother whom she had lost, and spoke of him as having been taken to the home above.

Feeling anxious about her, we sent several times requesting her return, but had to be satisfied with the Chinese answer, *Man-man-tih* (by-and-by). Alas! soon our worst fears were realized. One bright, sunny morning she came to bid us all farewell. Weeping bitterly as she looked around on the home where she had so often heard of a SAVIOUR'S love, she told us the sad story how her father had sold her for 4,000 cash (about 12s.), to be the wife of a man who was deaf and dumb, and whom she had never seen.

On the morrow she was to leave her loved mother and only remaining brother, to go to a village where she must spend perhaps several years previous to her marriage, as the slave of her future mother-in-law—a woman noted for her cruelty. Our hearts were sorely grieved for the poor girl's sorrow, but we were powerless to help her except by prayer. This we did, telling all the story to Him who said, "Call upon Me in the day of trouble, and I will deliver thee, and thou shalt glorify Me."

Eighteen months went by, during which time she was visited by three missionary sisters. Although placed in such a trying situation, we were glad to find that she was kindly treated by one member of the household — her future father-in-law, an old man, apparently between sixty or seventy years of age; he alone seemed to have a kind word for her.

COLD AND HUNGRY.

Towards the close of 1882 tidings reached us that our old scholar Hu Siang was in great distress, suffering from cold and hunger. Gladly would I have gone to her at once, but I was alone; two of our sisters were in England seeking health and rest, and my companion, Miss Kingsbury, was some hundreds of miles away, and it was impossible for me to leave the children just then. Illness had entered our household; Dr. Schofield was most kind; but in one month the GOOD SHEPHERD carried three of our little flock to the fold above. Just as our New Year commenced the three little graves were filled in, and then the first opportunity was taken to seek out the sorrowing one in her miserable home.

Hiring a cart, the usual conveyance in this city for travelling, and taking two of the school children with me, we started for the village. We found the poor girl in the most wretched condition. Her clothing, if such it could be called, mere tattered rags, just held together here and there by means of a stitch, barely covered her, and the piercing January winds of a North China winter made her shiver frequently.

She told the children "No one cared for her: no one loved her." She said, "They treat me like a dog, and just throw me the pieces and scraps that are left after their meals. I am so miserable that I wish to die. The first money I can get I will buy opium, take it, and so put an end to my unhappy life."

Sad at heart, I returned home to make inquiries of my Chinese teacher whether anything could be done to set this girl free from her cruel bondage. Could she be released without violating the laws and customs of the country? Would any evil report be raised against us, and so injure the work here? Such were some of the questions raised.

In reply, my teacher said that two methods could be adopted, either of which would be in accordance with Chinese usage, and give no occasion for evil report. The first suggested was to invite the girl back to the school for two or three years, feed, clothe, and teach her, and then return her when the marriage day was fixed. The second was to redeem her with money. I immediately sent out to her village, earnestly hoping the second proposal would be accepted, and was greatly disappointed when the answer came by the native teacher, "Money was no object to them, but they would accept of my invitation, and let the girl come into the school for two years." Although very fearful that she would take her own life, still we endeavoured to conceal our anxiety, which would have hindered the transaction, and turned again to the LORD for help.

Two months slipped by, but the girl was not brought to us. We still continued to pray that the FATHER of the fatherless would so overrule matters that this child might be set free, and come once more under our care. The answer seemed to tarry, but He who does all things well was watching above.

One day, when "so wretched," she got the opium, and mixing it with some almond oil, used here for the hair, drank the deadly poison. She was found lying almost past all her sorrows, in the unconsciousness which precedes death through taking opium.

Great consternation and excitement prevailed among her relatives, as they feared her spirit would haunt them, and so every means were used to restore her. A few days after this she was brought to me, and finding that money was the thing required, negotiations were immediately commenced. For a week the subject of money was talked over by the relatives—not how much she would realize, but who should have it. The future husband thought he had the first claim. The girl's stepfather decided half should belong to him, and the middleman, or go-between (who arranges marriages), wished for his share.

HU SIANG REDEEMED.

Days went by, and at last all was settled. A properly-written paper was drawn up, signed, and the sum of 6,000 cash (about 18s.), paid in the presence of six witnesses, set the poor child free.

Meanwhile she had reached the school-house, and was anxiously watching for my return. Scarcely had I entered the children's courtyard ere the *redeemed one* met me with the questions: "Is it all settled now? Do I belong to you?" I replied in the affirmative; and never shall I forget the earnest look, as the "Thank you" burst from her lips, as only one could say it who had been a prisoner, and had been set free.

She is with us now, bright and happy once more. We have good reason to hope that she is now a disciple of the LORD JESUS, and understands what it is to be *redeemed* in a far higher sense—"not with silver and gold, but with the precious blood of CHRIST."

When I look at her, and know that this is only one of numberless cases of cruel bondage, which nothing but the Gospel can lighten—that there are many such sorrowful ones to whom nothing but the glad tidings of salvation can bring hope and comfort, I long to tell out to my sisters at home some of the joy, some of the hundredfold reward, promised by the SAVIOUR to those who leave home, country, and loved ones for His name, and which is being realized even now in working for Him. Would that I could constrain some dear sisters who may have means and leisure at their disposal to experience this joy, while brightening the lives of many of these degraded, downtrodden women by telling of Him who can make them happy in His love! Where are the reapers who will help these unblessed ones to say with us—

"I came to JESUS as I was,
Weary and worn and sad:
I found in Him a resting-place,
And He has made me glad"?

Work in Gan-hwuy Province.

FROM MISS EVANS, OF GAN-K'ING.

MAY 31*st*, 1884.—I am VERY *happy* in my work here, and the LORD is blessing me. Praise be to His holy name for ever.

I have had several encouragements among the women, and also among the dear girls. Several of them are desirous to follow CHRIST fully, and wish openly to confess Him before their heathen sisters in baptism. During the last three weeks we have had the opportunity of witnessing for the Master before large groups of women, and a few are really interested in the truth.

Last Sunday afternoon, when Sunday-school was over, Miss Lydia Williams and I went out visiting, and we had a very precious time. The house that we visited is quite near. There are several respectable young women, and a few young married women living there; and, according to their custom, they cannot come out to our services, but are very anxious to hear the doctrine; so last Sunday we had a little meeting in one of their private rooms.

The place was full of women and girls. We commenced with a hymn, and read a portion of GOD'S Word, explaining it as we went on; all seemed to enjoy it *very much*. There were no foolish questions asked, but a quiet listening to all that was said. I have great hopes of several in this home. Four of the middle-aged married women come to our services every Sunday. The young women would like to come, but they tell me if they came here or went out on the streets, they would not be thought respectable. So we have arranged to do all in our power to have a meeting there every Sunday. Pray that it may be made a GREAT BLESSING to all in that home.

Whenever I go there, I see no traces of idolatry. They tell me that they worship the true GOD and pray to Him morning and evening. One of them told me that she prayed for me every day, and asked JESUS to make me strong in body, that I might be able to do a great deal of work for Him in China.

There is one dear girl in that house who is very much attached to us all. She has been coming here regularly with her mother for the last eighteen months. About fifteen months ago she burned her hand very badly, and had to undergo an operation when Dr. Wilson was here. He had to take all her fingers off. Ever since that time she has shown a great attachment to me, and has been coming here every day, until lately she has been very poorly, and cannot go out; so I go to see her as often as possible.

I do not think she will live long; she is subject to fits, and quite useless—she cannot do a thing; indeed, it will be a blessing for her when she is taken away from her misery. I believe she loves JESUS, and trusts Him for salvation. Her mother tells me that she often kneels down by her bedside and prays.

There is plenty of work in this city and the surrounding villages. When I see the number of women and how few we can reach, my heart is indeed sad. *This is the only trial I have in China*, when I see the vastness of the work and the little I can do. I do pray that the LORD will soon send out some more sisters to work among these dear women. There are plenty of open doors, but no one to go out to tell these poor down-trodden women the way of salvation. The LORD has been blessing us very much in our *own souls*—we have been realising "the PRINCE in the midst." The LORD IS GOOD. Praise His name for ever. My cup is running over; my joy is full. The LORD JESUS has made Himself a LIVING, BRIGHT REALITY to me. Pray that I might ever be kept DOWN *at the* MASTER'S *feet, learning of Him*, the meek and lowly One—EMPTY of self and FULL OF CHRIST.

Shen-si Province.

CHAPEL BUILDING IN HAN-CHUNG FU.

BY MRS. GEORGE F. EASTON.

AT PRESENT the most important event of the day as regards Han-chung Fu is the building of "our chapel," and so, naturally, it seems the only thing worth writing about. I thought perhaps you might like some particulars; so I send a few.

It is now just a little over a year since the duty and privilege of "giving" was laid before the Christians here. As a result of this, there has been a regular weekly offering ever since. At the church meeting held at the beginning of the year, it was decided to devote the offerings to the building of a larger room in which to worship, as the room in our house where the meetings were held was too small to hold the increasing numbers.

Accordingly, a committee was organised, consisting of the three elders and one or two of the members, and they had to arrange about the renting of the ground, and buying of materials, etc.

There was a little difficulty at first about the renting of the ground, but it was eventually decided to build on the piece of ground at the back of our house, which we had previously rented from our landlady, hoping it might be used for this purpose. A fortnight ago we commenced building, and we trust that another week will see the chapel completed. This is quick work, is it not? contrasting it with the time taken up at home in building churches and chapels; but of course everything is much simpler out here—walls and floor of mud, with thatched roof.

You may imagine how busy we have been and still are. There have been about twenty workpeople here, and they commence work about 5.30 in the morning, leaving off at 8 in the evening. My husband has, I think, been one of the busiest among them, superintending and helping generally; and he says that when the *tabernacle* is finished we may as well put up the *pastor's college*.

We have been so much encouraged by the manner in which the dear Christians have helped, giving so willingly of their substance and time. Some of our members

subscribed ten days' work, some three, and others, who were unable to help themselves, paid men to work for them. It is very nice to see the Christians helping to build, and they do work with such will and so joyfully, it is a pleasure to watch them. My woman-servant (who is a Christian, though as yet unbaptised) paid a man to work nine days; and one day, when all the men were busy carrying stones, she caught the inspiration and insisted upon carrying ten loads herself. We remonstrated with her, thinking it too heavy work for her; but she said she must carry the ten loads, as she had subscribed for so much.

At the Wednesday evening prayer-meeting we had a most enjoyable time; my dear husband read Exodus xxxv. 4-30. The Christians were all much interested, as it was so applicable to our present circumstances. My husband, referring to the tabernacle only being a temporary structure, for use while the Israelites were in the wilderness, said that we must remember we were likewise in the wilderness, and were looking forward to the coming of our LORD; so we must not be dissatisfied because our place of worship was not a grand one. It is only for temporary use, and he himself hoped that the LORD would return before the chapel needed re-thatching.

I think I must write again when it is finished, and tell you the exact size and shape, and also give you an account of the opening services. I know you will join with us in prayer that the preaching in this new building may be used of GOD to the salvation of many souls and the building up of believers in the faith.

Is it not something to praise GOD for, dear Mr. Taylor, that we *need* a chapel in Han-chung Fu? Four years ago when Mr. Geo. King came here there was not *one* Christian in this place, now there are many who are we believe living to the praise of Him who called them from the worship of idols to the worship of the true GOD, *and who are waiting for His Son from heaven.*

Dear Mr. King has just returned to Si-gan Fu after a fortnight's visit here. He saw the building commenced before he left us. May the like blessing follow his labour for the LORD in Si-gan Fu.

We are looking forward with pleasure to the arrival of Mr. and Mrs. Pearse and family. They also bring with them one of the Gan-k'ing schoolgirls, who is to be the bride of one of the finest young Christian men among our number. He was one of the first baptised.

I feel personally very grateful to you for sending up four such nice sisters here. I enjoy their company very much. I had met Miss Goodman at home, so was especially glad to see her in Han-chung. The Misses Black stayed with us a few weeks before moving over into the ladies' house, and I was quite sorry to part with them when they left.

The Work in Kiang-si.

An Account of a Visit to the Kiang-si Out stations, written to her sister.

BY MRS. HORACE RANDLE.

HORACE and I are on our way to Yüh-shan and the out-stations. Baby seemed so well that we considered I might leave her. Can you imagine my feelings at leaving my precious treasures? How I long to know how they are getting on, and whether they have wanted their mother! I am very thankful to be able to leave them and go with my husband: he is so glad to have me; besides, with GOD'S help, I trust to be of some use to the women of the out-stations.

It is quite cold, which is strange for April in China. We had a nice walk this morning. I hope this trip will do us both good, and strengthen us for the summer. We have a very nice boat, and a *table!*—quite a help when one wants to write.

Friday, April 4th.—We are going on so slowly; we have a head wind, and the water is flowing hard against us. Our five boatmen have all left us to help another boat over this stiff rapid; and then, I conclude, that boat's crew will help ours.

April 5th.—We were two days on the boat from Kiu-chau to Chang-shan—a very slow journey. On Saturday morning about half-past seven we left Chang-shan in sedan-chairs, and reached Yüh-shan by half-past six. We were very tired—one has to sit so still, or the bearers object. The Wong family are quite pleased to see us, and Mrs. Wong seems as nice as usual.

Sunday Evening, April 6th.—It is very refreshing to see the people here and their interest in the truth. At morning prayer there were about twenty, and at the service there were nearly forty, about seven of whom were women. Some of the women had come five *li*, and some fifteen *li* (five miles), walking all through the heavy rains, and such muddy paths—you can hardly call them roads. Some of them had heard that Horace might be here, but no one expected me.

I had a small meeting of women in the afternoon, and Mrs. Wong helped me. There would have been many more but for the rain, they say. This is such a nice house and chapel: we have two little rooms for ourselves upstairs in the roof.

Wednesday, April 9th.—I had a good many women in to see me yesterday. I have been able, in many cases, to tell them a little of the truth, and they seem to understand very readily. When I am out, people come flocking round me and pull my things [English clothing] about, and ask all manner of strange questions. I suppose it must be so with every new work, where a foreign woman has not been seen before. I was here two years ago, but only for a day and night. Now I am trying to be out and about among them as much as I can.

April 11th.—I have been almost all the afternoon receiving women, which means sitting downstairs, letting the women look at me, feel my hands and clothes, etc. I believe I have had more than fifty in this afternoon. We had a splendid walk up the nearest hill this morning; we found the aneroid acting well; the hill is 430 feet high. At the top is a temple, and a priest entertained us, and gave us tea. Horace explained fully to him how useless the idols were, and how we had come to teach the worship of the one true GOD. He assented, did not attempt to stand up for his own gods, nor do they ever do so, as far as I have heard. But they understand nothing of the true nature of sin, and so cannot appreciate a SAVIOUR'S love. It is testing work trying to tell these people our doctrine—they seem so unimpressible and so unconcerned.

Monday, April 14th.—We had an exhibition of the magic-lantern on Saturday night to between sixty and seventy people here, principally the converts and their relations, and a few outside people. All went off quietly

and nicely; they much appreciated the movable slides, of course. Many of the members slept here, as their homes are at some distance off. The consequence was that yesterday, Sunday, they got up at daybreak, and began to talk, and continued talking all day, except during service-time.

Morning prayers were held at nine; service about half-past ten. There were good, attentive congregations. In the afternoon Mr. Wong was afraid for me to be left with only women in the house, there were so many, and he feared men would press in at the back door and trouble us. So Horace stayed with me and took the service. I was sorry not to take the women's meeting; but I know the strain would have been considerable, and I believe it was wiser. After the service was over, Horace went into the chapel, and I sat on among the women, talking and answering questions.

Women still continued to come in, till the converts became uneasy for our *peace*—not our *safety*—and after several admonitions, I retired upstairs.

HO-K'EO.

Thursday, April 17th.—We left Yüh-shan early on Tuesday morning, hoping to get down here in our little boat in one day, there being plenty of water and numerous rapids. Several native Christians were with us, and the boat was a very small one. It soon became apparent that we should have to spend the night on board. We had to sleep on the floor of the boat, but were tolerably comfortable.

We reached this town (Ho-k'eo) soon after eight, and had our breakfast here. This house is not very delightful—we have just one large room in the roof, close to the tiles, and there is no ceiling. The walls and floors are horribly dirty. You will say, Why don't you get it swept and cleaned? Well, while we are here it seems best to disturb it as little as possible. When we leave to-morrow for Kwei-k'i, Fah-yüen will clean it down, preparatory to our return in a few days. The partition walls between this and the next house are only bamboo plastered with mud, and various small holes have grown quite large since our arrival. They are made by our next-door neighbours, who are anxious to acquaint themselves with us and our ways. We have curtained off a part of this room, as it has also to be occupied by the Evangelist Wong, a colporteur, and our servant.

A PRIMITIVE STAIRCASE!

The only way of access is by a hole in the floor and a very steep ladder. My women-visitors do not appear to mind this, for I was all day yesterday till four o'clock receiving them up here. To-day I have had at least a hundred up. Fah-yüen and his wife have come to take up the work here. We are very sorry to lose him as our servant, but have no other man able to come. He is most worthy, and has improved in reading and writing the character, and in Bible knowledge, since being with us. The man who was here has been deceiving Mr. Cardwell, and done immense harm. Many of these troubles arise from want of foreign supervision. The women of this town seem much more intelligent than those of K'u-chau, and understand me readily, and I them. Quite a number have remarked that it is only in the clothes that we differ from themselves.

Friday, April 18th.—We are off on our travels again. We have just reached I-yang, the half-way city, and Horace has gone ashore to preach. I am keeping in the background to avoid the crowd. I should prefer to go out and speak to the women. Now, two or three have found me out, and come on to the front of the boat; and now—dear me!—they are shutting me up in the dark, for they are afraid of the gathering crowd. There's no need to fear—I don't. I have a good mind to go right out. . . .

I was forced out, for the people came crowding in, so I just went out and sat down, that they might all see me. They were quite quiet then, and feasted their eyes on your humble and retiring sister! Horace had a good sale of books, and now we are off again.

KWEI-K'I HIEN.

Kwei-k'i, April 19th.—We have experienced some trouble with the crowds in this city to-day—they are unreasonable, and noisy in the extreme. Directly we reached the house they came crowding in and round; getting on to a high stone wall, and nearly breaking the top stone. To quiet them I sat in the yard; I also saw numbers of women in the house.

Ho-k'eo, April 25th.—I am all alone to-day in this strange town. Horace left me at 6.30 this morning, for Yüen-shan Hien, where he hopes to preach and sell books for some hours. I sit upstairs, and only admit women up the ladder; but now and then a man comes up to get a peep, or carries up a child to its mother. I had about 150 women up yesterday. I hope they will *listen* more when the novelty wears off.

A great deal of tea is exported from this district, and there is an immense trade in tea-boxes. I was interested in a Japanese woman who came in yesterday, dressed as a Chinesewoman, but with large feet. Her husband is Chinese. She is evidently regarded by the people as a foreigner among them—they told me she came from my home. The hills and country in general here are looking lovely. Beautiful azaleas, dog-roses, wistaria, etc, abound.

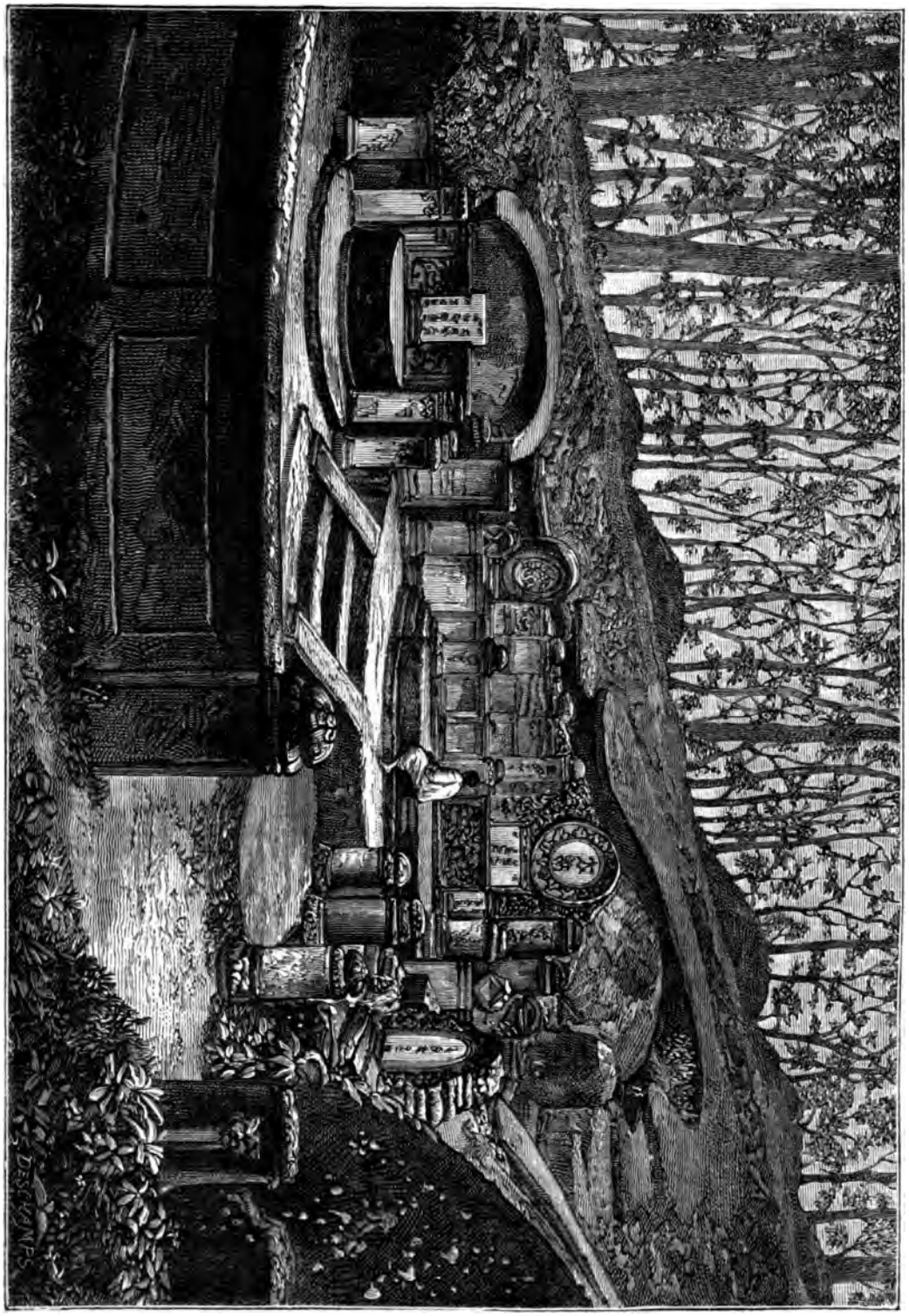
More than a thousand people must have seen us on the Saturday we were in Kwei-k'i. It just seemed as if they would not be satisfied till they had seen us. Then, having feasted their eyes, they departed, feeling that there was nothing very wonderful after all, I imagine; for I heard remarks that it was only the eyes and clothes that were different. The streets were lined on both sides as we came away, but all seemed very friendly.

SIX PERSONS BAPTISED.

Yüh-shan, Monday, May 5th.—We had a happy and a busy day yesterday, though I did not do much but attend the services. I received and talked with a few women, but did not take the women's meeting, as all the converts assembled together. I think there were about fifty present, including outsiders. Six of the people who had been received last year as candidates were re-examined. Horace asked them each to stand up and answer questions, which some did very nicely. They had all been regular in attendance, and, as far as we could judge, consistent in their lives during the past year, so Horace baptised them. There were five men and one woman—two of the men (brothers) were quite old, eighty and eighty-two. After the baptism, Horace and I took a short walk, and the natives cooked and had their dinner. Those who come in from a distance on Sundays have to cook and eat in relays; they all bring their own provisions.

After dining, and attending to some applications for medicine, we went down to the afternoon service. We had the communion, and the newly-baptised partook for the first time. Seven or eight other candidates were examined, and five of the most promising received the right hand of fellowship; they do not come into full communion for another year—their year of probation or trial. This is a help to keeping the church pure. We have suffered, and still suffer, from people who have had to be expelled from the church.

It was a very interesting day to me. Four out of the



TOMBS OF A RICH FAMILY.—FOO-CHOW.

five received as candidates were women, age from eighty-two to twenty. They need much simple Gospel teaching. The youngest one came to me in a state of great concern, asking me if there was any need to fear because a dog had bitten her shadow! I assured her that there was no need of alarm

Peh-shih-kiai, May 8th.—We left Yüh-shan early on Tuesday, having breakfasted at six o'clock. We reached here at two, but the basket with our rice did not arrive till four, when we had some with a little jam. The hills round here are most lovely. I have been delighted with the scenery down the Kwang-sin River, but the hills here are much the most charming. From the windows of this room we have a lovely view. The great drawback to the house is that the roof is so low, and the sun strikes with great power on the tiles.

FROM MR. RANDLE.

MY wife and I returned last Tuesday from our trip to the out-stations, after having been absent from home for six weeks save one day.

We stayed three days at

KWEI-K'I HIEN.

Soon after our arrival, it was noised abroad that a foreigner and his wife had come; so in a very short time a large number of people assembled at the mission house, seeking to get their first glimpse of a foreign lady. For some time the native assistants and I preached to them, selling books and tracts, but they would not disperse, and threatened to become troublesome; so I promised them that if they would not be rude, and would wait until we had eaten our noon meal, we would both come out to an open space, and there they could see us, and we would speak further with them about our object in coming to the city. They said they would be good and quiet.

Having therefore finished dinner, my wife and I, accompanied by Wang Teng-yüin and a colporteur, walked through the streets for about a *li*, when, coming to a theatrical stage in front of a temple, we borrowed a ladder and a stool. We four went up, and drew the ladder after us, and *there* were the people below, "all eyes and ears." We kept the stage to ourselves.

Wang and I spoke in turns to the crowd, seeking to explain the Gospel in simplest terms, but we were soon tired, for it was necessary to speak very loudly to make them all hear. Meanwhile the colporteur sold gospels and tracts. We remained there for more than an hour and a half, and had an audience of nearly 1,000 people. After this, excitement waned, and we had a more quiet time the next day, which was Sunday.

The house has no suitable chapel, so we had but small meetings indoors in the morning and evening. One inquirer only was at the first service, and three at night. In the afternoon I went out with Wang and Ts'ai for open-air preaching. Selecting a suitable place, we soon had a fairly large and quiet audience, to whom we each spoke for some time, until rain began to fall.

AT HO-K'EO

we stayed eight days. We found the condition of things at the chapel here sad indeed, yet several men have for some time maintained a kind of broken connection with the place, and came to see me the first day we arrived. I interviewed them separately, and inquired about Lo's proceedings; the evidence of his misdemeanour is only too certain and abundant.

The chapel being small, I usually left the new helper Tong Fah-yüen inside, to sell tracts and speak to the people, while I preached outside. Each evening we had a small service, to which any inquirers and friends were invited, when usually from eight to ten outsiders would be present.

One man begged me to do for him just what "one of the company" mentioned in Luke xii. 13 asked the Master for, so the same evening, taking our LORD'S answer for my subject, I explained that CH[illegible] example and injunction forbade us to interfere with matters of that kind. A night or two later, he said a thief had broken into his house, and he again begged me to seek reparation for him at the hands of the mandarin. This also I had, of course, to refuse him. The poor fellow quite cried, and said, "It's very hard to be a Christian; you can't do this, and you mustn't do that." The fact is, this man has been hanging on to us for a long time in the hope that we would use our influence for him to recover some property, which he says really belongs to him, but over which his elder brother has exclusive control.

One day, starting very early in the morning, Mr. Wang and I went to

YUEN-SHAN HIEN,

thirty *li* from Ho-k'eo. You may remember that the first time I visited this city, about one and a half years ago, the people flocked after me very eagerly: a fuss was made about my passport. I was requested to go and see the magistrate, which I did, and the *Ya-men* men followed me about wherever I went. Upon this visit, however, I could but marvel at the contrast. The people everywhere seemed indifferent, and only in two places could I collect anything like a respectable audience. I only disposed of one-fourth the amount of books and tracts that I sold when at this city in October, 1880. We also visited

I-YANG HIEN,

where we preached and sold tracts to the people for about two hours. Here we had both good congregations and attentive listeners. At

KWANG-SIN FU,

too, we stayed four hours, *en passant*, and preached to the people. Hundreds of men and women came to see my wife, whom I had brought out to see the fine floating bridge there is here. The crowd was large, but very friendly, so we had a fine opportunity of telling out the Gospel of the true GOD. We reached

YUH-SHAN

again on May 1st, and the following Lord's day we baptised six catechumens, five men and one woman, all of whom had been satisfactory attendants at the services for at least a year. Two of these received are very old men—brothers—one being eighty-two and the other eighty years of age; the former is very bright, it is quite a joy to be with the old man for a few minutes, the latter is decidedly more quiet, but that may be partially accounted for by his deafness. Another of the six is a son of the elder man. Two others are San-yuen and his wife, who are both hearty and thorough; the sixth is a man who was denied baptism a year ago, for participating in some ancestral worship, but who, we now feel, may be received into fellowship. There are still some ten or twelve other inquirers almost regularly attending the services, who are learning more and more of the truth. GOD has, I believe, greatly blessed and helped our brother Wang, who has not worked at Yüh-shan in vain, although his health and the health of his family has been very low during the past wet winter. The trip down to Kwei-k'i seemed to do him much good.

PEH-SHIH KIAI.

The older members at this station are now very few, but two or three inquirers give us encouragement, and two members who last year were suspended have been restored. Our services each evening were attended by several heathen, neighbours and others, and this we felt to be the best Gospel work of each day. At the Sunday services, five members were present and four inquirers, one of whom was received as a catechumen. At

CHANG-SHAN

we could only stay one day. At this station, however, there are some new inquirers, who are more promising than usual. I hope also to baptise one man from this station at Kiu-chau shortly.

During the six weeks we have been out we had many happy meetings with converts and inquirers, and some meetings that were not specially happy, but we trust profitable. Numbers of women, particularly at Ho-k'eo and Yüh-shan, came to see my wife, and heard the Gospel for the very first time. The native-helpers and I frequently preached out of doors, and we sold about five dollars' worth of books and tracts.

Yun-nan Province.

A LETTER FROM MRS. EASON TO HER SISTER, DATED YUN-NAN FU (THE CAPITAL), MARCH 20TH, 1884.

SINCE writing last we have had a wonderful opening for work here among the people. At first they were very frightened of us, specially the women, so I thought I would go out a little, and did so once, and from that time the people have come in crowds, both men and women. We have had the opportunity of speaking to hundreds; but by-and-by the crowds became so great that no speaking could be done. We then decided to receive women visitors one day and men the next; but the day the men were refused admittance, there was such a tremendous number assembled outside, that the landlord of our house and the Mandarin requested us to close the doors altogether for a time; the latter sent two soldiers to guard the door. I was so sorry to be obliged to shut the women out; some few I felt specially interested in. Since we shut the doors, some have invited me to their homes, and I have promised to go in a day or two. We think it best to be careful, as Mr. Clark, and Arthur too, have been turned out of several houses. Having my dear babies here, by the blessing of GOD, has greatly helped to give confidence to the people. I am sure little Ethel is making a splendid missionary; every one wants to hold her just for one moment. The women seem to understand me very well.

The LORD has greatly helped dear Arthur and me to faithfully speak to the people; many seemed much surprised to hear us say that to worship their idols was to sin against GOD.

People make a very great mistake at home in speaking at public meetings and so on, when the impression given is that the poor heathen generally are waiting and desiring the gospel of CHRIST. This is a very serious mistake, for unfortunately few have any conviction of sin, and therefore the many do not see or feel the need of a Saviour. Friends at home need to know the necessity of praying that a deep sense of sin and of need of conversion may be given to the people; this cannot be dwelt on too much, if we are to have thorough Christians.

Mr. Frederick A. Steven and Owen Stevenson arrived here last Tuesday. The former goes on to Ta-li Fu to Mr. G. W. Clarke. The latter stays with us, and seems one of the right sort. He is very pleased to be sent here with us, as he is a Wesleyan. By the time Mr. and Mrs. Andrew arrive we shall be five Wesleyans here.

The weather is splendid; we have not had more than two days' rain since we arrived. My dear little ones are both very well. The Chinese baby has three teeth. Ethel will soon cut hers, I think.

Brief Notes.

DEPARTURES FOR CHINA.—Miss LITTLEJOHN, from the East India Road Presbyterian Church, London; Miss CATHARINE A. TODD, from the Medical Mission, Glasgow; and Miss MARGARET SYMON, of Perth (from Mrs. Menzies' training home, Liverpool), sail (D.V.) in the P. and O. steamer, *Bokhara*, on August 27th. Miss M. HUDSON TAYLOR sails with them to join her brother in China. Prayer is asked for a safe journey, and for blessing on the way.

THE NEXT PARTY FOR CHINA.—It is at present proposed that the following sail in the P. and O. steamer of September 24th:—

Miss MARY BLACK.
Miss ANNIE TAYLOR.
Miss ELLEN M. BARCLAY.
Miss BERTA BROMAN.
Miss A. GERTRUDE BROOMHALL.
Mr. A. HUDSON BROOMHALL.
Mr. HERBERT PARRY, L.R.C.P., M.R.C.S.

Miss HENRIETTA GREEN, the first agent of the Friends' Missionary Society, is expected to sail with the above, and to journey with our missionaries to Chen-tu Fu, the capital of Si-chu'en.

FURTHER MISSIONARY PARTIES are expected to leave us on the 8th and 22nd of October (D.V.) Twelve or thirteen new missionaries, already accepted, and perhaps some others, may be able to leave during that month.

ARRIVALS IN ENGLAND.—Mr. and Mrs. DOUTHWAITE arrived in England on August 9th from Chefoo; and Mr. and Mrs. PARROTT are expected ere this paper reaches our readers.

Mr. G. W. CLARKE. and Mr. F. A. STEVEN have at last been able to send letters home from Ta-li Fu, viâ Bhamô. We trust that this mode of communication may become established, as it is shorter in time, and will enable us to make remittances on more favourable terms than from Eastern China.

Missionaries of the China Inland Mission.

(As stationed or designated in May, 1834.)

I.—CHEH-KIANG PROVINCE, 1857.

1. Ning-po Station, 1857.

I. Williamson, Superintendent—see below.

2. Fung-hwa Station, 1866.

J. Williamson 1866
Mrs. Williamson 1875

3. Shao-hing Station, 1866.

J. Meadows 1862
Mrs. Meadows (*née* Rose) ... 1866

4. Hang-chau Station, 1866.

(Pastor Wông Læ-djün.)

5. T'ai-chau Station, 1867.

W. D. Rudland 1866
Mrs. Rudland (*née* Knight) ... 1876

6. Wun-chau Station, 1867.

George Stott 1866
Mrs. Stott (*née* Ciggie) 1870
Andrew Whiller 1878
Mrs. Whiller (*née* Pring) ... 1879

7. Kiu-chau Station, 1872.

Horace Randle 1876
Mrs. Randle (*née* Boyd) 1878
Miss Fanny Boyd... 1878
Miss S. Carpenter 1883
Miss M. Carpenter 1883

8. Kin-hwa Station, 1875.

J. A. Jackson 1866

II.—KIANG-SU PROVINCE, 1854.

9. Shang-hai Station, 1854.

C. H Judd... 1868
Mrs. Judd 1868
James Dalziel 1878
Mrs. Dalziel 1878
Miss Minchin 1884
Miss Fowles 1884

10. Yang-chau Station, 1868.

Albert G. Parrott 1878
Mrs. Parrott (*née* Hayward) ... 1882

III.—GAN-HWUY PROVINCE, 1869.

11. Gan-king Station, 1869.

Edward Tomalin 1879
Mrs. Tomalin (*née* Desgraz) ... 1866
William Cooper 1881
F. Marcus Wood (for Kwang-si) 1883
Miss Mary Evans 1882
Miss Lydia C. Williams... ... 1883
Miss L. Malpas 1883

IV.—KIANG-SI PROVINCE, 1869.

12. Ta-ku-t'ang Station, 1873.

J. E. Cardwell 1868
Mrs. Cardwell 1868

V.—HU-PEH PROVINCE, 1874.

13. Wu-ch'ang Station, 1874.

J. J. Coulthard 1879
H. Hudson Taylor 1881

14. Fan-ch'eng Station, 1878 (for Ho-nan).

A. W. Sambrook 1879
C. F. Hogg, *designated* 1884
J. McMullan ,, ... 1884
John Finlayson ,, ... 1884
J. A. Slimmon ,, ... 1884

15. Sha-shi Station, 1884 (for Hu-nan).

A. C. Dorward 1878
Henry Dick, *designated* ... 1883

VI.—KWEI-CHAU PROVINCE, 1877.

16. Kwai-yang Station, 1877.

J. F. Broumton 1875
Mrs. Broumton (Mrs. Wm. McCarthy) 1879
George Andrew 1881
Mrs. Andrew (*née* Findlay) ... 1882
Thos. Windsor, *designated* ... 1884
Edward Hughesdon ,, ... 1884

VII.—SI-CH'UEN PROVINCE, 1877.

17. Chung-k'ing Station, 1877.

George Nicoll 1875
Mrs. Nicoll (*née* Howland) ... 1879
David Thompson 1881
Miss Fausset 1878
Miss A. Dowman 1883
Miss E. Butland 1883

18. Chen-tu Station, 1881.

J. H. Riley... 1878
Mrs. Riley (*née* Kidd) 1878
Samuel R. Clarke 1878
Miss Fanny Stroud 1882

VIII.—YUN-NAN PROVINCE, 1877.

19. Bhamo Station (in Upper Burmah), 1875.

Henry Soltau 1875
Mrs. Soltau 1883

20. Ta-li Fu, 1881.

George W. Clarke 1875
Fredk. A. Steven 1883
Owen Stevenson 1883

21. Yun-nan Fu, 1882.

Arthur Eason 1881
Mrs. Eason (*née* Southall)... ... 1881

IX.—KAN-SUH PROVINCE, 1876.

22. Ts'in-chau Station, 1878.

George Parker 1876
Mrs. Parker 1880
Henry W. Hunt 1879
Mrs. Hunt (*née* Smalley) 1878
Miss Hannah Jones 1881
Miss J. Black, *designated* ... 1883
Miss H. Black ,, ... 1883
Miss E. Black ,, ... 1884
J. H. Sturman ,, ... 1883
W. E. Burnett ,, ... 1883

X.—SHEN-SI PROVINCE.

23. Han-chung Station, 1879.

G. F. Easton 1875
Mrs. Easton (*née* Gardner) ... 1881
Edward Pearse 1876
Mrs. Pearse (*née* Goodman) ... 1875
Miss Wilson 1876
Miss Goodman 1883
Miss Sarah Muir 1883

24. Si-gan Station, 1882.

George King 1875
Dr. Wm. Wilson 1882

XI.—SHAN-SI PROVINCE, 1876.

25. T'ai-yuen Station, 1877.

Thos. W. Pigott 1879
Mrs. Pigott (*née* Kemp) 1882
Dr. E. H. Edwards 1882
A. Langman 1884
Thos. H. King 1884
William Key 1884
Miss C. Horne 1876
Miss A. Lancaster 1880

26. P'ing-yang Fu, 1879.

Samuel B. Drake... 1878
Mrs. Drake (*née* Sowerby) ... 1881
C. H. Rendall 1883
Mrs. Rendall 1883
Miss E. Kingsbury 1880

XII.—SHAN-TUNG PROVINCE, 1879.

27. Chefoo Station, 1879.

Fredk. W Baller 1873
Mrs. Baller (*née* Bowyer) ... 1866

Hospital and Sanatorium.

A. W. Douthwaite 1874
Mrs. Douthwaite (*née* Doig) ... 1874
Dr. W. L. Pruen 1880
Miss Emily Fosbery 1884

Schools.

W. L. Elliston 1878
Mrs. Elliston (*née* Groom) ... 1882
Mrs. Sharland 1880
Miss Sarah Seed 1883
Miss Whitchurch 1884
Mrs. Cheney 1884
Miss Mary Williams 1884

(Provinces in which the work is still only Itinerant.)

XIII.—Ho-nan, 1875

A. W. Sambrook (see Fan-ch'eng).

XIV.—Hu-nan, 1875.

A. C. Dorward (see Sha-shi).
Henry Dick, designated (see Sha-shi).

XV.—Kwang-si, 1877.

F. Marcus Wood, designated (see Gan-k'ing).

MISSIONARIES ABSENT.

Rev. and Mrs. J. Hudson Taylor.
Rev. and Mrs. J. W. Stevenson.
Rev. and Mrs. J. McCarthy (*Home Work*).
Miss Turner.
James Cameron, M.D. (*Medical Study*).
R. J. Landale, M.A.
Miss Jessie Murray.
Miss Kate Hughes.
Rev. and Mrs. C. G. Moore (*Home Work*).
Frank Trench (*Medical Study*).
Mrs. Schofield.
Miss C. M. Kerr.

CHINA'S MILLIONS.

WHEEL-BARROWS AT SHANGHAI.

All-sufficiency.

"*The LORD GOD is a Sun and Shield:—the LORD will give grace and glory:*
"*No good thing will He withhold—from them that walk uprightly.*"—PSALM LXXXIV. 11.

HOW PLEASANT to the heart of a true child to hear his father well spoken of, and to rejoice that he is the child of such a father. We feel that we can never thank GOD sufficiently for our privileged lot, who have been blessed with true and loving Christian parents. But if this be the case with regard to the dim and at best imperfect earthly reflections, what of the glorious Reality—the great FATHER—the source of all fatherhood, of all protection—of all that is blessed here, and true, and noble, and good—and of all the glories

to which we look forward in the future? "The LORD GOD is a Sun and Shield: the LORD will give grace and glory: no good thing will He withhold from them that walk uprightly."

"The LORD GOD *is* a Sun and Shield," and this in the fullest conceivable sense. None of His works can fully reveal the great Designer, and Executer, and Upholder; and the loftiest thoughts and imaginations of the finite mind can never rise up to and comprehend the Infinite. The natural sun is inconceivably great, we cannot grasp its magnitude; it is inconceivably glorious, we cannot bear to gaze on one ray of its untempered light. The source to us of all heat, we have to shield ourselves from its tropical power, though millions of miles from its surface: the sustainer of the essential conditions of physical life, and the great ruler and centre of the solar system—how great and glorious is the natural sun! And yet it may be the very smallest of all the countless suns that GOD has made! What of the glorious MAKER of them all!

"The LORD GOD *is* a Sun." Ah! He deserves the name, He *is* the Reality of all that sun or suns exhibit or suggest. My reader, is He *the* Sun to *you?* Do you count *all* that to be darkness which does not come from and accord with His light: *all* that to be disorder which does not implicitly accept and delight in His rule? "O LORD of Hosts, blessed is the man that trusteth to Thee!" Self-will is unmingled folly, and can only end in injury and loss.

And the LORD GOD *is* a Shield. Dangers encompass us unseen at every moment. Within us, in the wonderful and delicate organisation of our bodies—around us, when in circumstances of the greatest comfort and safety, are dangers unseen, which at any moment might terminate our earthly career. Dangers *seen* sometimes appal us, or appal those who love us: but they are not more real than many we never dream of. Why do we live so safely, then? Because the LORD GOD *is* a Shield. Foes, too, are never far from us. The world, the flesh, and the devil are very real; and unaided we have no power to keep or deliver ourselves from them. But the LORD GOD *is* a Shield. It is a small matter then to go to China, a very small additional risk to run; for there, as here, the LORD GOD *is* a Shield. Should war break out, in this we may be confident; for He has said He will never fail nor forsake His own. Only when our work is done will He take us home; and this He will do whether we serve Him here or there. To *know* and to *do* His will—this is our safety; this is our rest.

Sweet are His promises—grace will He give, and glory. Grace all unmerited and free—that which is really for our good, for CHRIST'S deservings, not for ours. And glory too—glory NOW, the glory of *being* His, of *serving* Him in each least duty of life, and glory in the soul. Glory apparent, too, as with unveiled faces we behold and rejoice in His glory, and reflect it ever more and more. And glory to come, when we have done and suffered His will here, and are "for ever with the LORD!"

"No *good* thing will He withhold from them that walk uprightly." Ah! how often, when we have been dissatisfied with the ways of GOD, we ought to have been dissatisfied with our own ways. We did not think, perhaps, that in some matter or other we were not walking uprightly. If not so, however, then the thing we desired was *not* for our good, and therefore was not given; or the thing we feared was essential to our good, and hence was not withheld. We are often mistaken: GOD, never. "No *good* thing will He withhold": shall we be so foolish, so wayward, as after this to *desire* that which our FATHER in heaven withholds?

But sweet as are GOD'S promises, the PROMISER is greater and better. Finite human words fetter the expression of the heart of the Infinite GIVER. Hence if we had claimed all the promises, and had opened our mouths most wide, and had asked with all the blessed presumption of loved and favoured children—yet, above and beyond the promises, He would still be able to do exceeding abundantly *above* all we ask or think. He delights to do so! Let not low thoughts, GOD-dishonouring thoughts, unbelieving, distrustful thoughts, limit His blessings; for "*No* good thing will He withhold from them that walk uprightly."

J. H. T.

For the Young.

TEACHING THE CHILDREN IN CHUNG-K'ING.

(From information furnished by Miss Fausset.)

SINCE I came here in January, 1883, a number of little girls have been left at the door, whom we have not been able to take in; so they have either been taken back by their friends, or taken to the Roman Catholics, or to the Chinese Foundling Hospital, which, report says, is a very poor place. I think of going there some day to see for myself, and then I shall know better what fate awaits the poor little ones who are taken there.

We have saved four such little ones, and two older girls—one of whom was at first a scholar in the school. Now she is not able to walk the least little bit, or even to stand; she lies on her back all day, but is very patient, and likes to embroider very much when it does not hurt her side. She is very helpful, too, in talking to the women about JESUS, and they understand her words better than ours. Her mother died last year, and her father, who is a poor heathen water-carrier, did not like her when he found she was going to be sick and helpless. Sometimes she had no one to cook food for her, poor thing, till night; when asked how old she is, she says she does not know. I think she is about twelve. The other big girl has only one eye. She asked to have her feet unbound. I hope she is really a Christian, though she sometimes quarrels and says naughty words—indeed, I hope both the little girls love the LORD JESUS.

Every day we have a number of girls coming to school; to-day we had twenty-eight. Miss Butland takes in a class those who are not yet advanced enough to read the Gospel. She teaches them a text, and a verse of a hymn, and hears them read a catechism. Then they sing, and pray too. It is very nice to teach little children to kneel and pray to the LORD JESUS, who, perhaps, before they could speak, bowed down to the idols. They have learnt a good many texts, and the hymns, "JESUS, who lived above the sky," "JESUS, tender SHEPHERD, hear me," "Come to the SAVIOUR," "Around the throne of GOD in heaven," and others that you know. The bigger girls learnt last, "The great Physician," and they are going to learn "Knocking, knocking—who is there?" to-morrow.

There is another little girl staying here now, who is about seven; her mother has been dead some time, and her grandmother died lately; so she has no one at home to take care of her, and has come here to live with her aunt, who has lately been baptised. Perhaps her father will not give her to us entirely, as he is able to support her; but if he did, we could have her feet unbound; they are very sore when bound, as you know.

Some time ago two little girls came to this city from America, ten and twelve years old, called Lu-lu and Maude; very soon they heard that a little girl, a little more than a year old, had been left at their door, so they begged their mamma to allow them to take the little girl as their own. When their mamma consented, they were very glad, and from that time they have taken care of her, feeding and playing with her. They have not got the least tired of her, and she has grown quite fat and strong; she does not cry much, and seems so happy and contented that they called her "Tenty," as the short for contented. Their papa told us that when they are reading the Bible and praying, she always sits very still; and though she cannot understand the foreign words, she seems pleased they are praying to GOD.

And now I have written you a long letter about some of our Chung-k'ing girls and babies. You would very soon grow fond of them; will you pray for them?

Opium Suicides in Chung-k'ing, Si-ch'uen.

BY MR. D. THOMPSON.

IT GIVES me great pleasure again to be able to send you a short account of my work since coming to this station. Surely it is a cause for praise and thankfulness that we are so well spoken of, and so widely known as we are through saving so many lives from opium poisoning in this city. One would think that in time the number would lessen, but such is not the case.

In February I attended thirteen cases of suicide, of whom I saved six, four died, two proved to be only drunk, and another was doubtful; six were male, and seven female. In March I attended twenty-four cases, in April eighteen, and in May twenty-one. Total in March, April, and May, sixty-three. They were male and female, rich and poor, and of all ages. I reported as saved in March fifteen, dead four, I not having been called in time. The remaining five might be described as a hoax, they being either drunk, or feigning in order to frighten their friends. Of the eighteen cases in April, fifteen were reported as saved, two died, and about a babe of eight months old I am uncertain: the nurse had by mistake given it two pills taken by opium-smokers when wishing to give up the habit. I believe these pills are two-thirds opium. The child went to sleep, and would not wake up, so the mother called the nurse, who said she only gave the child its medicine, and brought the pills to show the mother, whereupon the mistake was discovered. I was called, and hurried along as fast as possible. We got the poor babe awakened, and poured some medicine down its throat, which, after a short time, took effect; but it was very ill. After doing all I could, I left, asking them to call and let me know whether he died or not, but they never came. In May fifteen were saved.

These came under our immediate notice, but there must be a very large number of whom we do not hear who fill a suicide's and a heathen's grave—knowing nothing of a SAVIOUR. May I ask your prayers for this my sad

work, that as I go day by day into so many houses to save the natural life, the words spoken, and the tracts left, may be blessed to the eternal salvation of many?

I come now to the evangelist's work, carried on in the shop on the street for over three years. If we have not seen as much fruit as we should like, yet the day-by-day testimony which has been borne will, we hope, prove to have been a good seed-sowing, by ultimately yielding an abundant harvest. The shop is not a large one, but it will accommodate from fifty to seventy, and we generally get it full. Many show by their faces that they are taking in the Word. Some prove their interest by coming day after day; and though the audience is a changing one, many stay from the beginning to the end of the service. The rule is for our two evangelists to go about 3 p.m. and open the door, conversing with any who may step in. I generally go about 4 p.m. and stand at the door to invite passers-by in, until we have a good gathering. I preach a little every day, and really some times have returned home at 6 or 6.30 so full of joy that I could not eat. When GOD'S HOLY SPIRIT has been present, the poor people have seemed unwilling to retire, wishing to hear more of the "old, old story." Many times have I felt as happy in soul as if I had been at an English meeting. I cannot tell how much they understood, or how much they took away and would remember, but nevertheless the HOLY SPIRIT has been present, and we dare not limit His power.

I should like to see a number of these shops all over this large city, having a man in each to sell religious books and tracts, and to speak to callers in a kind and conversational way. One might have a day for visiting each, and preaching or speaking to inquirers. Some of GOD'S dear children who themselves cannot come to this land would doubtless be glad to pay the rent of a shop and the wages of a man. The rent might be five pounds a year, and the wages five or six shillings per week, and who knows how many might be eternally saved? I am praying for something of this kind, for oh! we seem to do so little, and time flies so very fast. Pray for us in the field; we do not forget those at home who give us their prayers as well as their money; and the prayers of those who cannot give money are a great help and blessing to us, for we need both.

Work in P'ing-yang Fu, Shan-si.

BY MISS EMILY E. KINGSBURY.

T'AI-YUEN FU, *July 10th*, 1884.—Last mail I said I would try and send you a little account of the work I was able to do for the LORD during my short stay in P'ing-yang Fu. You know Mr. and Mrs. Rendall and I left T'ai-yüen Fu on December 5th, and after nine days of rather rough, and I must say cold travelling, we reached P'ing-yang Fu safely, and were kindly welcomed by Mr. and Mrs. Drake, with whom we stayed for a week while the house next door was being repaired. When it was finished, we moved in and got nicely settled before Christmas. It is a very different thing getting settled in a house in China to what it is in England; not half the time is needed for the arrangement of the furniture, etc.

During the first month of my stay in P'ing-yang Fu, I did not get much among the women, for they were so busy with preparations for the new year they had neither time to visit nor receive visitors, so I devoted most of the first month to study, and was glad of the opportunity of doing so.

VISITS FROM THE WOMEN.

As soon as the New Year's festivities were over, the women began to come out and visit us. Nearly every day we had quite large numbers. (I wish they would come out in T'ai-yüen in the same manner, but the people of P'ing-yang seem different to what they are in this city—they are much more simple-hearted.) Many of them came with diseases of some kind, for they heard we had medicines, so while we attended to their bodies we had good opportunities of pointing them to the PHYSICIAN who could heal the diseases of their souls. I felt very thankful I was able to tell them of the love of JESUS, and point them to Him who is able to save to the uttermost all who come unto GOD by Him. Many came just once and went away, and we saw them no more, but who can tell but what the precious seed may have fallen on good ground, and will, perhaps, by-and-by (if not now), spring up and bring forth fruit? GOD grant it may be so.

Others, of course, came time after time, and so heard more and more of His love, but oh, I did wish they would take a greater interest in the Gospel. In most cases they listened attentively, and assented to all that was said, but there the interest seemed to end. They would go home, and it would pass from their memories; for the next time they came, I used to ask them how much they remembered of what I told them the last time they came, and often their answer was, "They had forgotten all." It was discouraging to hear them say this; but we know in Whose hands the work is, so must go on patiently sowing the seed whenever the opportunity offers itself, praying the LORD JESUS to water it with His blessing. The harvest will *surely* come, though we may have to wait some time for it.

SAVED AT THE ELEVENTH HOUR.

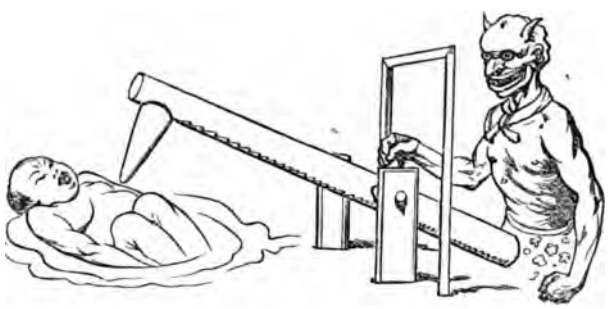
One day I was asked to go and see a poor woman who was dying of consumption. Poor thing! she looked very thin and bad, for she had been ill for some time. Directly I got inside her room, she asked me if I thought she could get better? I said, "I could not tell, but to all appearance thought she could not." She had been to our worship once or twice during the summer before.

I talked to her of JESUS and His love, and told her how willing He was to save her if only she would trust Him. The eager way in which she took it in astonished me; she seemed so to feel what I said. The second day, after speaking to her for a few minutes she said, "I do trust JESUS, and I am not afraid to die." We had some nice talks together after this, of the home to which she was so soon going; many times she said to me, "Oh, I want to go soon."

Once she asked me if she needed any clothes to go in, but was quite satisfied when I told her, "No, JESUS would give her a spotless robe." She seemed to have such peace and joy at the thought of going home. I visited her for several days, and she seemed very grateful and thanked me for coming; but I found out her

friends did not approve of my visits, and treated her very badly in consequence, though very kind to her when I was present. Several times, when thanking me, she said, "Don't come, it is too much trouble;" but I did not know till a few days later that it was because her friends were not pleased. When I found this to be the case I thought it would be as well to stay away for a few days. On the third day a woman came in to Mrs. Drake's, and told us the poor sick woman was dying. I felt very much as if I should like to go and see her, but knew it would be no good, as she was unconscious and did not recognise any one. The next day I went to her house to make inquiries, and found she had passed away the evening before. How I rejoiced for her! all her sorrows were over, her troubles ended, her life of sadness exchanged for one of eternal joy in the presence of the SAVIOUR who redeemed her and washed her white in His own blood; her weary, sick body is now at rest for ever. She is a bright trophy won for the SAVIOUR'S crown.

I had, too, some very happy times in a few of the villages round—some I went to just for the day, but there was one where I stayed a few days each visit I paid. They were most hospitable people, and never seemed as if they could do enough for me. Each time they asked me out, they came and fetched me in their own cart, and brought me back. The first time they asked me to go was to see a young woman who had something the matter with one of her legs, which had caused her to be lame for five or six years. When I first saw her, I told them I did not think anything could be done for her, but they seemed anxious I should try. I did all that was in my power, and that was not much, but they were satisfied I had done my best. Each time I went there, I had numbers of visitors from the houses in the village, which afforded me plenty of opportunities of giving them the Gospel message, and several times I was able to have prayer with them. Soon after I visited them for the last time, I left P'ing-yang Fu, but I do trust what they have heard may be treasured up in their hearts, and in time to come may bring forth fruit to the glory of GOD.



BUDDHIST REPRESENTATION OF HELL TORMENTS.
(From a Temple in Han-hung Fu.)

A HEATHEN PROCESSION.

About six weeks before I left, Mr. Drake one evening came in to say a procession of some kind would pass down the principal street that evening, and asked if we would like to go and see it. We all said we should, so directly tea was finished we went out, and arrived at the place some time before the procession. The people, in front of whose houses we were standing, directly they saw us, and noticing we were foreigners, brought out forms for us to sit upon; we thanked them, and accepted their kind offer.

We had not been sitting there very long before we heard the sound of the gong, and so knew they were not very far off. When they came up, we noticed many of them were only men in their ordinary dress, some carrying lanterns, some flags, etc., but most of them wearing round their necks large wooden collars, rather more than half a yard square, with a hole cut in the centre just large enough to allow their heads to pass through—they looked very strange indeed walking along. The reason they were wearing them was that some time during the year they had been ill, and had sent to the temple to be prayed for, and promised if they recovered they would wear these collars each time the procession passed through the city to the temple—about three times a year. Among the first, two men were carrying a wooden sheep, but what that was for I did not hear. It made me very sad indeed to see about the middle of the procession four men carrying the "god of health." It was just the figure of a man, rather elaborately dressed, seated in a sedan-chair, and lighted back and front with lanterns. As this lifeless figure was carried past, the people—men, women, and children—all, with one accord, bowed down to the ground worshipping it. It made our hearts ache to see the reverence and honour, due to JESUS alone, being given to this figure, the work of man's hands. When will that time come when all in China shall know of JESUS, and shall worship Him who alone is worthy of being worshipped? Oh, that the day may soon come when all in this land shall know of Him who died that they might be saved! and when they shall own Him as their LORD and SAVIOUR.

We feel thankful to hear there is a prospect of the remainder of the seventy coming out this autumn. May they, and each one of us who are already in the field, be "vessels, sanctified and made meet for the MASTER'S use."

All of us in T'ai-yüen Fu are very well. Mr. and Mrs. Pigott are away at the hills just now for a change: Miss Kemp is with them.

Village Work in the Shan-si Province.

FROM MISS A. LANCASTER, OF T'AI-YUEN FU.

JULY 7th, 1884.—We are a large party here now. Dr. Edwards has his hands full with medical work. His heart is in it, and he enters earnestly and heartily into all the week-day and Sunday services. Mr. Rendall has made good progress with the language. Miss Horne has the school at present. Miss Kingsbury, who is with Miss Horne, is much stronger than last year; she frequently visits the sick in the city and elsewhere.

Since I last wrote you I have visited two villages. One is about twelve miles from here. Some time ago Mr. Pigott baptised a man named Li from this village. Good accounts reached us of his earnestness. It was suggested

I should pay a visit to his home, so in company with good old Mrs. Han, I went and spent part of two days at his house.

We were very kindly treated by his wife and relatives. Many of the neighbours came to see me on my arrival; but the most interesting times were obtained when the people came in small companies of eight or ten, then was the best opportunity to tell the story of a SAVIOUR'S love in a quiet conversational style. The little room was filled and refilled many times during the evening.

WHO WILL SERVE HIM?

Once in particular I had great attention; one young man in the company (son of the woman on whose eye Mrs. Pigott operated successfully for cataract) seemed much touched with the Gospel story; the tears were gathering in his eyes when I told of the SAVIOUR'S sufferings. Appealing to them, I asked who was willing to serve Him? who was willing to be His disciple? Several immediately answered, but the response of the young man mentioned above came with an earnestness which led one to hope he would soon come out openly and confess CHRIST as his LORD and SAVIOUR.

A CHINESE SUPPER.

It was drawing near ten o'clock when a lull came in the conversation, and our good hostess brought me a basin of rice gruel and some hard-boiled eggs and bread; some cakes, too, were added to complete the evening meal.

EVENING PRAYER.

Then the people mentioned Li-pae (evening prayer), and I questioned them as to whether it was a regular thing, to which they answered "Yes, we always meet at night, but we cannot gather together in the morning before going to work." They told me that fourteen or fifteen met every evening for worship in a workshop; this night they met in a large room belonging to Mr. Li's mother. Sixteen were present, nearly all men. Mr. Li conducted worship, and the spirit of reverence and quietness shown was beautiful. When every one knelt, not a sound was heard but the earnest prayer from the lips of him who so recently had found the LORD. Although he is as yet the only baptised one in that village, still, we trust the MASTER is gathering others who will, ere long, confess Him openly.

It was eleven o'clock when I was invited to rest for the night, and not reluctantly was the invitation accepted.

EARLY VISITORS.

Next morning at half-past four visitors began to arrive. Many sick ones had to be seen, and simple remedies given. The women listened well, especially one tall, strong woman, who astonished me much by her knowledge of the Gospel, which she had heard from Mr. Pigott some time before. She had retained a clear idea as far as to the resurrection, but no farther. After giving me a most graphic description of the empty tomb our LORD had left, she seemed at a loss as to what took place afterwards. I was glad to continue the story and tell of our LORD'S ascension.

TAKE THE GOSPEL.

She invited me to see her daughter-in-law. I promised, and taking up my basket, prepared to start. But she took it out of my hand, saying, "Don't take *medicines:* go and tell them *the Gospel*—go and counsel them." Very willingly I obeyed, and taking the old lady at her word, made her my helper for the time being.

Time passed quickly away, and in the afternoon we left them with many prayers and kindly farewells, promising to pay another visit in a little while.

Travelling in North China.

BY MR. GEORGE KING, OF SI-GAN FU, SHEN-SI.

"SO you are off to-morrow?" "Yes, I shall be leaving Exeter first thing, and hope, with good weather, to walk to the extreme north of Scotland in a fortnight."

"Are you really going to walk?" "Yes; there and back: be at Gloucester in four or five days; at York in about another week; and, in a few days more, in Edinburgh. But I do hope the weather in the Highlands will keep fine, or there's no knowing how long I may have to stay waiting in some roadside inn."

Such a conversation would seem out of date in England now, but in north-west China it is exactly the kind one is frequently engaged in. The distance between the two mission centres in the SHEN-SI province, by the Government highway, is some three hundred and thirty miles; which journey is usually accomplished (if the weather and roads be good) in twelve days and a half. About five days of the time is occupied in travelling over the level Si-gan plain, the remainder in journeying through the valleys and over the heights of the Ts'ing-ling range, which may be called the Central SHEN-SI Alps.

HIRING CARTS.

Let us fancy ourselves preparing for starting from the great provincial capital, Si-gan. Ourselves or our *major-domo* have to spend a great deal of time and patience (of which he has a far larger stock than we) in seeking out the carts which travel westward along the plain. Having various heavy boxes of luggage belonging to a friend, which we wish to take with us, it becomes an important consideration to get them conveyed as cheaply as possible; and, moreover, carts will enable us to postpone our walk till we get to the end of the country traversable by carts. The alternative course—taking pack-mules—has certainly some advantage: the things get much less jolted, being securely and immovably fastened to the pack-frames—too securely, alas! for the boxes, which are corded on to the wooden pack-frames with such a "vengeance," that unless they are extraordinarily strong, they will show sundry breakings as the result of it. And too securely also for one's comfort, if one should happen to need to get at anything; in which case, one is quite sure to provoke some very plainly-expressed grumbles from the muleteer. But pack-mules prove too expensive—thirty-one shillings for carrying a load of three cwt. for 330 miles—and so we keep to the ponderous carts as long as we can, notwithstanding the jolting and jars.

THE BARGAINING.

Our trusty Chinese agent soon finds out the carts, and after the indispensable haggling—the carter protesting he cannot afford to take goods so cheaply as the proper rate, and our agent exhorting him "not to be too covetous," to remember that "though in the first instance strangers,

THE TEMPLE OF THE EARTH, PEKIN.

in the next we become old customers" (a hint of possible future custom in store), followed by laudatory remarks about us, that "we are really very good people to get on with," etc.—the bargain is struck: our luggage is to be conveyed at about a farthing a pound, and we for a shilling each, for the first hundred miles of our journey.

WAITING FOR THE START.

Next morning our things are ready; our bedding, which consists of a thick felt rug, a wadded counterpane, and a pillow, with a thin rattan mat tied round the bundle to protect it from the too-abundant dust on the road, and the not too clean beds in the inns, is tied up; and we wait for the promised cart. And wait we may; for an hour or two, or half a day, or even a whole day, earlier or later, seems of the least possible importance to the Chinese in travelling. How often have we waited and waited on a boat, or for pack-mules, or for carts, by the faith of a strong assertion that they were "going at once;" and as the morning drew on to noon, the noon to afternoon, and so to sunset, we looked in vain for a sign of starting. Sometimes, indeed, they make a start of a little distance, or in the case of boats, merely give her a turn right round and move a few feet, that they may be able to satisfy their superstitious feeling with regard to having "started" on the lucky day, upon which they had fixed as auspicious.

This time, however, we are fortunate; for the carters turn up in fairly good time, perhaps 10 a.m., and proceed to pack the carts. We are not yet "out of the wood," or rather city, however, for they soon make a halt in the inn in which they have been putting up, to pay the score contracted for the horses' fodder, peas, etc. The bran, straw, peas, etc., used for the animals' food is always charged at a very high price in the inns, although quantities are exposed for sale along the streets at much cheaper rates. It is the way in which the innkeepers indemnify themselves for being often obliged to give long credit to carters, etc., who have not, or profess not to have, the money in hand with which to pay their bills.

FURTHER DELAY.

The delay may be long before we are able to proceed; but we can make one use of it by getting a tin of kerosene oil, which has already cracked from the shaking of the cart, and is exhaling a most unpleasant odour, soldered up and left in safe keeping—it being evidently unfit for cart travelling. We must bottle up our impatience to be going, as it will not succeed in hastening the carters. They have gone to smoke their opium, and there is evidently something for which they are waiting, though they give plausible excuses, and protest most vigorously that "it must be far more to their interest to go than delay, seeing that their animals must cost about the same going as staying."

The true cause of the delay, however, leaks out ere long, viz., that they have made arrangements to take some other travellers in addition to ourselves, who do not want to leave till the next day. To that (waiting a day) we quite demur; and, seeing we are determined, late in the afternoon, the other travellers and their luggage being also securely packed, we leave the great city, passing out under its massive triple gates, and ere long gain the open country.

OFFICIAL SURVEILLANCE.

Before passing through the second gate we have to satisfy the officials posted there as to our names, country, destination, when we return, etc. These inquiries are part of a strict system of surveillance and espionage maintained by the authorities in Si-gan and some of the cities subordinate to it, as also in the more important towns of the neighbouring province of KAN-SUH.

In Si-gan very stringent precautions are taken to ascertain the business, home, destination, etc., of strangers (*i.e.*, such as happen to attract their attention) entering and leaving the city. To guard the city wall, which is in splendid condition, guard-houses are erected at intervals of, say, 100 yards, occupied by Manchurian (Tartar) soldiers. The streets are patrolled at night by military officers, accompanied by a few of their soldiers, and the officers examine every night the register of the travellers lodged in the various inns, demanding, if they choose, the presence of them all, and cross-examining them minutely as to their business, etc. These precautions are aided by the device used throughout China by the Government, *i.e.*, printed notices are distributed to the inhabitants, which are to be filled in with the names, homes, ages, etc., of every one, male and female, resident in the house, shop, etc. One of every ten families is held responsible for the other nine, and has a printed form, upon which his own family and the other nine have to be entered. These notices are displayed at the doors of the people, and should the officials wish to carry out the regulations in their strictness, no family would be allowed to have any one residing in their house whose names were not entered on the notice sheet.

SECRET SOCIETIES.

All this excessive caution is unsuccessful in attaining the object aimed at, viz., the suppression of revolutionary societies. These exist in spite of the officials' efforts, and, I suppose, will exist in China, as in Europe, until the richer and more prosperous classes get hold of the spirit of the SAVIOUR, and go to meet and help their poorer brethren with a genuine love and sympathy. As it is, these regulations are certainly not pleasant to us. The petty officials, "dressed in" their "little brief authority," may, if they wish, distress the missionary traveller, browbeat his host, order the foreigner's expulsion, and sometimes, on non-compliance, even beat the landlord.

But now we have left the stone-paved streets of the city behind, and the carts travel more smoothly and pleasantly. The broken city pavements, though in wet weather very useful, are so uneven and full of larger or smaller holes, that the progress of the springless cart along it is one series of bumps and jolts, one's only resource being to sit on the shafts, or steady one's self firmly by strongly grasping one side of the cart with each hand. A Chinese road has no sidewalks for passengers. The city roads are paved from side to side.

THE REGULATION PACE.

We travel along very leisurely—Chinese carts scarcely ever hurry, or exceed the "regulation" pace of three to four miles an hour, except, as I have heard, near Peking, where the passenger carts run along quite briskly. When the carts are heavily laden the pace is slow indeed; it seems to be a fixed and settled idea in the Chinese mind that it is better to take a hundredweight and go slowly, than to carry half the weight, and quicken the pace. Accordingly, one sees porters painfully labouring over the mountains under weights of 1½ cwt. (in some parts of China nearly 3 cwt.), resting at every few steps, and being able to travel only twelve or fifteen miles a day; carts, drawn by four animals (horses or mules), laden with nearly three tons of cotton, with which they toil along their thirty miles a day, or even more; but what causes one the keenest distress is to see the pack-mules, loaded with 3½ cwt. or more, climbing up high mountains, or cautiously descending them, often in great pain from

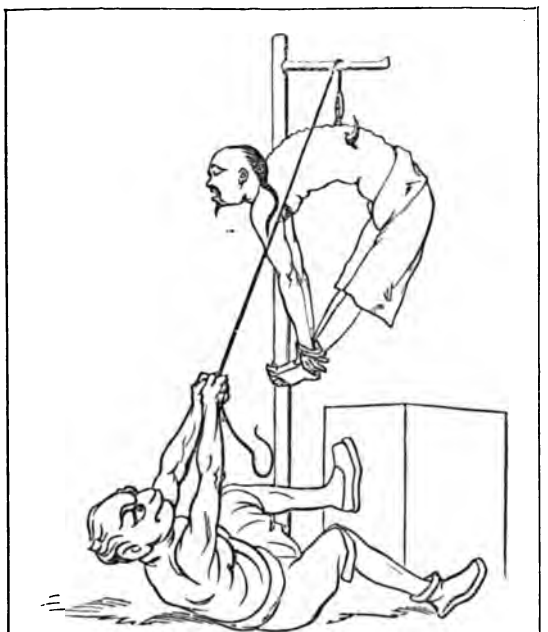
the incessant friction of the great weight upon their backs. The perspiration underneath their saddles, the dust which accumulates upon them in the inns, is allowed to dry in; they are never cleaned or washed, the nearest approach to it being a scratching with the muleteer's nails and a brush with a soft broom. The terrible condition into which the poor animals' spines and backs get makes any right-minded person's heart ache to see. Great sores, from an inch to two or three inches in diameter, some freshly rubbed, showing the skin and hair all off, others of longer standing, while over the spine the sores, which have scarcely any opportunity for healing, frequently communicate with the bone. No animals suffer so badly as these pack-mules, though cart-horses sometimes get bad abscesses over the spine, just below where the collar rubs, *i.e.*, the withers. All these things bring to one's mind very forcibly the great power of Christian opinion, which in countries in some degree at least under its influence, as in England, brings about measures for the abolition of cruelty to animals, procures the passing of factory and anti-slavery acts, establishes hospitals and numberless other institutions, embodying the great central idea of our Master's teaching, love.

Love is just one of the things we miss in China—no love between prince and people, master and servant, none worthy of the name between friend and friend, or husband and wife; and in the majority of cases, very little even between parents and children. Not that they have not good maxims pointing out the excellence of affection in all these relations, but the motive power is absent—"the love of Christ constraineth us." With them *the* paramount questions in all hearts are self and gain, which are, after all, but one. That a mule endures agony during hundreds of miles journeying over rocky mountain passes and defiles, is not a matter that affects the driver's feelings, but whether it will be able to hold out, or how much more work he will be able to get out of it, has some claim on his pocket. So, in GOD'S wise providence, who makes even "the wrath of man to praise Him," the man's own selfishness comes in as a check when he would be deaf to the voice of pity. When one occasionally sees the pack-mules returning after their eight days' journey empty, on their way back to fetch another load, one might suppose that the muleteer for once had had compassion on the beasts, and given them an interval of rest; but on inquiry we find that it is still the outcome of prudent calculation. By driving his empty mules doubly long distances, or even longer, so as to travel fifty or sixty miles daily, he gets back much sooner to the cotton mart, and secures more of the cotton-carrying, which is highly paid, instead of bringing back his mules laden with goods, the carriage of which does not pay so well.

But while we have been musing, our cart has come to the village where we are to pass the night, and somebody must go and examine the inns, to see which look the most suitable, the chief question being, "Have you any private rooms?"—generally in these parts answered in the affirmative. Having selected our inn, our cart drives in at a good speed (very much faster than it travels on the road), wheeling round in the large yard, and coming near to the gateway before stopping, for greater convenience in starting the next morning.

Now we alight to find and examine our "private" room, and often it is so very private as to have no aperture for light or air but the door, which, having been shut for the whole day, or perhaps most of the time since the last guests left, is in sad need of a fresh wind to clean it out. There is generally a predominantly smoky smell perceivable, owing to the k'ang, or "stove-beds," used in these parts for sleeping.

The Chinese often succeed astonishingly in getting a fair amount of warmth, and what they feel is comfort at a cheap rate. Among many examples one might cite is the *k'ang*, or stove-bed. To build this costs in country places but three or four shillings; and the fire in it is fed, when possible, by horse-dung, collected from the roads near by, or from the inn, or private stables, or even purchased from those who are rich in the commodity. It is quite a characteristic of these North-West China roads to see the fuel (*i.e.*, dung) collectors at every turn; little boys, young men, and the aged greyheads, and old women, all do their best at it; and this part of the scavengering, at least, is in no danger of being overlooked, so powerful an incentive is a little saving or gain, when any consideration of health, cleanliness, etc., would be quite ineffectual.



BUDDHIST REPRESENTATION OF HELL TORMENTS.
(From a Temple in Han-chung Fu.)

All this collected does not go to the "stove-beds," however; large quantities are heaped up on the outskirts of each one's land, mixed with virgin soil, quarried from some place, generally the steep face of an earthen hill, or from a digging near, ready to be thrown upon the land to enrich it for the spring crops. Many sweep up the dust of the streets, and take it away to put on their vegetable gardens, finding it a most powerful manure.

The advantage of the horse-dung as fuel for the stove-beds is the slow smouldering fire it gives, which keeps up a gentle equable heat, and preserves it for a long time. Other fuel, *i.e.*, straw, wood, dried grass or stubble, etc., heats the "stove-bed" (Chinese k'ang) to a fierce heat, which may be scarcely bearable while it lasts, and yet gets cool sooner. One has often no alternative but to sleep on the *k'ang*, otherwise a door, or some other such improvised bed, would be greatly preferable. I well remember some "warm" experiences in the "stove-bed" line. The beds were not so extremely hot at bed time, but got hotter and hotter as night went on, drenching one with perspiration. In one instance, having to start very early after such a fierce heating, the raw morning air gave me a bad cough, not readily cured. However, habit seems to inure people to the most unlikely things, and the Chinese have become used to the "k'ang." In the inns the large "k'angs" are often packed tight with the muleteers, or carters, etc.

Their "retiring" is very unceremonious and simple. Lying down on the hot "k'ang" (how ever they can bear its hardness is a mystery), they divest themselves of all their clothing from head to foot, and put it over them as a coverlet. Coolies or porters often borrow a small wadded coverlet from the innkeeper in addition, for the use of which they pay about a halfpenny or penny a night. They lie close together, twelve or twenty in a row, "heads and tails," and irresistibly remind one of a box of bloaters.

In the ruder form of "*k'angs*," such as I have above referred to, the fire cannot be further utilised than for heating the "bed" itself. But there are "beds" used by the middle and higher classes for the heating of which coal is used; and the fire is so arranged that it can be used for cooking, boiling tea, etc., while the hot vapours, smoke, etc., are led through the flues of the "stove-bed," heating it quite effectually, and escape through its chimney.

There are rich people who carry the hot vapours, etc., under the floor, and between the (double) walls, of what is called a "fire-room"—*i.e.*, hot-room—and in the extreme cold of winter live in this heated atmosphere. One cannot help wondering whether Western philanthropists could not utilise the "stove-bed" plan for some of the aged poor, those in workhouses, etc. The hot vapours from the fire might thus give a grateful, gentle heat to the sleeping accommodation; and if during the day-time the "stove-bed" were thus heated, and covered with a coverlet or blanket, the heat would be kept in during the night.

(*To be continued.*)

Further Tidings from Han-chung.

FROM DR. WILSON.

Han-chung, May 6th, 1884.—I have now been settled in the new house for about three weeks, and have the dispensary well fitted up for work. I find that daily communication with the patients helps in acquiring ordinary medical terms. I am much encouraged by the effect of some anti-opium pills; and as every day we have applications, I wish to give much attention to this matter; for if a man be induced to abandon his pipe it is an immense gain to wife and children as well as to himself. Four-fifths of an ordinary workman's wages are often consumed in opium in one form or another, leaving one-fifth for wife and children, and for *all* their wants.

We have now two in-patients, and I am wishful to find them suitable occupation. At present they help in making pills with a good machine I had from home, and they will also make boxes from the bamboo for ointments, etc., for the dispensary.

NATIVE MEDICINES.

The Chinese have a great many plants and drugs similar to those we have at home, and their chemists are clever and painstaking in beating the plants to a very fine powder. The medicine thus made from native drugs is far cheaper than anything sent out from home.

I mentioned in a previous letter being called to the daughter of my landlord, who had tried to commit suicide by swallowing her earrings in small broken portions. We did what was needful, and she recovered, and a few days after the landlord sent me a present, which, as it furnishes an example of Chinese manners and etiquette, I may as well describe in detail.

In ordinary circumstances, when a man sends a present, it is carried by a servant with the donor's card; but when he wishes to show *more* respect, he sends his son and no card. In this case two sons and several other male relatives came, followed by two servants, each bearing a large covered tray containing the present. These trays were placed on the table in the guest-room, and covered over with a brilliant piece of crimson silk. The sons wore their official hats, and as soon as the presentation was made, the ceremonial part of the interview being over, they simply walked across the room to where the servants stood, and took their own every-day hats off the servants' heads, placing the official ones on them instead.

Now for the present, thus richly covered with silk—a leg of mutton; ten pounds of beef; a tray full of eggs, both hen and goose eggs, each egg painted with Chinese characters; several packets of confectionery; and, over all, the aforesaid crimson silk, ten feet long by eighteen inches wide, with an inscription in Chinese characters, congratulating us on opening our "benevolent institution for healing the sick," and at one end the name of the donor, at the other mine. This is the recognised way of expressing gratitude to a doctor, and the silk is meant to be hung up in a conspicuous place; so now it hangs in the dispensary.

I am very glad to have a few in-patients already, it takes them away from old surroundings, and gives so many opportunities of becoming acquainted with the Gospel. It is also a cause for much gratitude that our servants are Christians, and real helpers.

THE NEW CHAPEL.

The joiners have pretty well finished working for me, but I am glad to say they are engaged in a chapel, to be built, not by the Mission, but by the *church*.

We are adding a little room to the cottage in the private cemetery grounds, so that aunt may have a quiet country retreat, when tired with the busy life in the city and with me in the dispensary; but when here we much value her kindness among the people.

After mentioning his wish to accommodate some women who were longing to give up opium, Dr. Wilson says:—"From a medical point of view, there is nothing of professional interest in opium-curing, but in a missionary hospital I feel sure it may be the ground of much good. You can do nothing for the Chinese for which they would be more thankful, and it gives such ample opportunity for explaining the Gospel to them with all its wondrous love. If we are granted encouragement in this, it is infinitely more satisfying than any professional gratification in a successful operation, however intricate. I have seen all along, that so far in the interior, one will be wise in using caution in undertaking serious surgical cases. One unfavourable operation might do more harm to the cause than 100 successful ones would do good. Nearer the coast, where the English medicines have attained a certain reputation, the case would be different; but here we have to make good our ground as we go. I am thankful for the means around me for this healing work."

FROM MISS WILSON.

May 26th, 1884.—The chapel is nearly completed, and will be a great blessing, I trust, to those who have so heartily helped, as well as to others who attend.

One woman showed her zeal by carrying ten loads of bricks, although she is but a slender creature. She also paid a man's wages for ten days. The coolies here did the same, and the cook gave his first month's wages. No one helped more heartily than a young man, Hsiang, who served me at Pah-koh-shan last year, and who was formerly a violent member of a secret association.

Old We-lao (Great-grandfather) musters his Pah-li-pu people, and sends them this way and that as he judges best. It is most amusing to see the power of rule on the one side, and absolute submission on the other, though the commander has less intelligence than some of his subjects. Perhaps he needs to read 1 Peter v., but his studies as yet do not extend beyond the Gospel of John.

Conversion of an Old Chieftain.

FROM THE REV. J. MEADOWS, OF SHAO-HING, CHEH-KIANG.

(*Extracted from a letter to W. T. Berger, Esq., dated May 29th*, 1884.)

I HAVE visited the out-stations recently, and found about twenty inquirers; we received and baptised eight persons—six men and two women. The case of one of the men is rather interesting. I can only give the substance of a letter about him, sent by the evangelist, Vaen Kwong-pao, of Sin-ch'ang.

THE ATHLETE.

This man is now about sixty-four years of age; he has a bald head, and a white—and, for a Chinaman, an unusually heavy-beard; and is a thick-set man, about five feet nine or five feet ten in height. For the first thirty or forty years of his life he was a "boxer" or athlete, a gambler and a drunkard, the terror of his neighbourhood and a disgrace to his family and clan. His conduct frequently brought him into dangerous positions and serious collisions with the authorities. He was the tool of the well-to-do who had wrongs to avenge, and legal or illegal claims to make on their fellows, but who had not courage or impudence enough to act for themselves. The poor, the helpless, and the weak, feared him; while the rich and comfortable—when they had nothing for him to do—despised him; and his clan was disposed to discard him.

At length his dissipated habits and adverse circumstances so reduced him as to lead him to think of reforming his life, for he feared that one day "Heaven might take him away with a stroke." Of course his dread of future punishment was very undefined, but sufficiently strong to induce him to attend to the usual religious rites and ceremonies of the Buddhists. He became a vegetarian, worshipped the gods, recited prayers, and sung the praises of Buddha; and having become the chieftain, or the second chief of the clan, he began to consider himself

"A PRETTY GOOD SORT OF A MAN."

Still those thirty years of sin and wickedness would not let him rest in his newly-acquired merits. Thirty years of evil-doing and dissipation would rise up in his conscience; and the rites of all the varied sections of Buddhism and Taou-ism could not give him an assurance that his misdeeds would not be visited by Heaven, sooner or later, with due vengeance. Thus he lived for many years, seeking *rest*, but finding none.

At last, about a year ago, he heard that there was a religion called "The Religion of JESUS"—but it "was a foreign devil's religion, which spoke of a pardon of sins, a way of escape from the wrath to come, and an entrance opened into heaven." He thought he would go and hear for himself. Our friend, the chapel-keeper at Wông-dzeh, spoke to him about his former life, deepened his sense of sinfulness, and exposed the folly of trusting in vegetarianism and saying prayers to Buddha. He then showed him the *only* Way, the Truth, and the Life.

A PERFECT SAVIOUR.

He was delighted to hear that his thirty years of wickedness could be cancelled, and he could find in JESUS just the SAVIOUR he wanted. Sunday would always find him at the Gospel-hall, listening to what the preacher had to say about the "forgiveness of sins." At length he announced his intention of joining us. It was an unusual thing for a chief of a clan to publicly confess JESUS as his GOD and SAVIOUR; and it brought no small amount of persecution, annoyance, and contempt, on our friend's head; but he, being skilful in argument, was able to sustain himself well; and he made many things plain to the more favourably disposed towards him, who only wanted to know the *truth* of the matter.

THE TESTING TIME.

But a terrible test was about to come on the old man. The festival of "Sweeping the Graves" was coming on, and he as chief was expected to be there as chief-worshipper. "Would he give way?" the Christians at Siu-ch'ang asked, with bated breath. "No," he would go and defend his position as a disciple of JESUS, and explain his relation to them as a chief of their clan. "But," he said, with emphasis, "I am resolved not to worship." They had already refused to give him the usual allowance of grain, etc., which he as chief could claim; and they now threatened his expulsion from the clan if he would not worship; and the more rude and rough ones swore they would beat him if he refused.

The day arrived, and the evangelist writes me that there were, without any exaggeration, between 500 and 600 persons assembled from their own and other villages; as what they had threatened was noised abroad, and as it was a chief who was involved. Our brother was nothing daunted, although he was fully warned beforehand; and having arrived on the scene, after some noisy fellows had had their say, he addressed the people present.

HE SAID,—

"You are making a great ado about worshipping our ancestors; but you admit you can worship only seven generations of them. Now I can worship right back to the beginning; for I worship HIM who gives us all 'life and breath and all things,' the GOD in whom 'we live and

move and have our being!' and," he added, "The man who worships that GOD pays at the same time all due regard to his ancestors.

"Moreover, friends, you are very anxious to feed the dead this day; but why not be desirous of helping the living? Here am I, your chief, whom you ought to help and support, and from whom you have cut off the scant supply which was my right. I am an old man with white hair, and I have no prospect of a livelihood, having neither wife nor son; why, then, are you so anxious about the dead which cannot eat, and so indifferent to the wants of the living who can?" and with many other words he exhorted the people.

When he had finished, the people were quiet, and the more common-sense ones called out: "His words are good and right, and if he likes to become a disciple of JESUS, and refuses to worship our ancestors, let him do so." "Let him alone." "Let him please himself." And they afterwards made him a present of provisions.

The next day, or some days after this occurrence, he met with a friend of the clan, of whom he asked, "Why did not your folks carry your earnest threat into execution the other day?" The man answered, "As soon as we saw you, our souls were frightened out of us." *We know why.* The LORD preserved the old man in HIS mercy and goodness from the wrath of these men—the Sin-ch'ang people are a rough lot indeed. The brethren were praying for the old man, and the LORD heard, and delivered him out of his distress; praise HIS name!

Blessing in Affliction.

(Extracted from a Letter from Mr. G. W. Clarke.)

OH, this heaviest stroke of my life has been such a blessing to me! The LORD JESUS has been such a blessing to my soul, more so than when my beloved was with me. Heaven was never so real or longed for, nor I so much a pilgrim pressing forward. On my wedding-day I blessed GOD; and when I closed the dear eyes in death, I said, "I *will* bless the LORD at all times." Our LORD JESUS CHRIST is *such* a Reality, such a Rock, such an Ocean; and He has been so near to me! I cannot but often long that she was with me; but I would not have it otherwise than GOD has ordered. The only thing I hope is, that the LORD will use her example of heroic devotion in life, and in falling asleep, to stir others.

I am glad to tell you that my beloved little Samuel is very well, except a cough. He is such a comfort to me. I have seven boys and three girls in my day-school. Oftentimes I have nice little gatherings to hear the Gospel in front of my shop. Pray for Ta-li Fu. Many know something of the glorious Gospel, but the people are so indifferent: the LORD wake them up.

ARRIVAL OF MR. STEVENS.

After nearly six and a half months' silence of our mother-tongue, I was glad to hear our Brother Steven's voice on the 25th of April. I enjoy his fellowship, and I trust that the MASTER will use him in these parts.

Departures of Missionaries.

The following left by P. and O. Steamer *Bokhara*, on Wednesday, August 27th.	The following left by P. and O. Steamer *Chusan*, on Wednesday, September 24th.	To leave by P. and O. Steamer *Kaisar-i-hind*, on Wednesday, October 8th.	To leave by P. and O. Steamer, *Khedive*, on Wednesday, October 22nd.
Miss BATHIA LITTLEJOHN.	Miss MARY BLACK.	Mr. DUNCAN KAY.	Miss CECILIA K. MURRAY.
,, KATHARINE A. TODD.	,, ANNIE R. TAYLOR.	,, THOMAS HUTTON.	,, MARIAMNE MURRAY.
,, MARGARET SYMON.	,, ELLEN A. BARCLAY.	,, GEORGE MILLER.	,, MCFARLANE.
And Miss M. HUDSON TAYLOR, *who went to join her brother in China.*	,, BERTA BROMAN.	,, CHARLES HOROBIN.	,, KATE MACINTOSH.
	,, MARIA BYRON.	,, WILLIAM LAUGHTON.	,, AGNES GIBSON.
Miss MUIR, *of the Wesleyan Missionary Society, accompanied this party.*	,, CAROLINE MATHEWSON.	,, JOHN REID.	,, ELIZABETH WEBB.
	,, A. GERTRUDE BROOMHALL.	,, STEWART MCKEE.	,, JEANIE GREY.
Due in Shanghai, Oct. 17th.	Mr. HERBERT PARRY, L.R.C.P., M.R.C.S.	,, ALBERT PHELPS.	,, ELEANOR MARSTON.
	,, A. HUDSON BROOMHALL.	*Due in Shanghai, Nov. 28th.*	,, ALICE DRAKE.
	Miss HENRIETTA GREEN, *the first Agent of the Friends' Foreign Missionary Society, left with the above for Chen-tu Fu, the capital of Si-chu'en.*		*Due in Shanghai, Dec. 12th.*
	Due in Shanghai, Nov. 14th.		

Mr. STANLEY P. SMITH, Mr. HERBERT L. NORRIS, Mr. HANDYSIDE, and others are expected to sail, D.V., in November.

For the above, earnest and continued prayer is desired for a safe voyage, and that, through their lives and labours, much blessing may come to many in China who are now without the knowledge of GOD.

CHINA'S MILLIONS.

DREDGING A PASSAGE IN THE UPPER HAN RIVER.

The Will of God.

"*I beseech you . . . . by the mercies of* GOD, *that ye present your bodies a living sacrifice, holy, acceptable unto* GOD. . . . . *And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect Will of* GOD." (ROMANS XII. 1, 2)

THE VERY FACT that GOD is GOD should be sufficient to satisfy us that His Will is necessarily good and perfect, and to make it acceptable to us. If infinite LOVE, possessed of unbounded resources and infinite wisdom, wills anything, how can that Will be other than good and perfect? And if it be not acceptable to us, does it not clearly show that *we* are wrong and foolish? Our position as true and loving children, redeemed at infinite cost by the mercies of GOD, should surely constrain us to present our bodies unto GOD as living sacrifices, and practically to lay our *all* upon the altar for His service, seeking *only* to know, and to do His Will.

The passage before us indicates very clearly that there is a *Will of the World* opposed to *the Will of God*. Each one of us needs, with watchful care, to *avoid* conformity to the World's Will, and to *seek* that spiritual transformation which will bring us into accordance with the Will of GOD. Theoretically, all Christians will agree with this; but practically, it is often overlooked, or insufficiently recognised. We are warned by the HOLY SPIRIT not to love the world, neither the things that are in the world; and yet how prone are our affections to cling to pleasant surroundings, and to give them an overweening attention and regard. May GOD teach us more and more clearly how to avoid this snare.

It is an unlovely thing to see children greedily desiring to obtain all they may from their parents, but caring little to show that loving consideration and sympathy which a true parent's heart must long for. But are we, as the children of GOD, sufficiently careful to avoid this evil? May not an unrecognised selfishness enter into our holy things, and even the Deepening of Spiritual Life be sought rather from desire to increase our spiritual enjoyment than to be more acceptable to GOD or useful to our fellow-men? If to be *godly* means to be God-like, then surely what we can *give* to bring blessing to others will be our first consideration; for GOD commended His love towards us by giving His own, His only-begotten, SON to redeem us. If to be true *Christians* means to be CHRIST-like, then surely our life will be *one continuous self-emptying;* for "even the CHRIST pleased not Himself," but "though He was rich, yet for our sakes He became poor." If to be *holy* means to be conformed to the HOLY SPIRIT of Promise, who deigns to dwell in hearts so unworthy as ours, then surely we shall not be coveting the highest, but prepared to take the lowest place, if thereby we may bring salvation to the lost and the ruined, wherever they may be. By thus living Godly, Christian, Holy lives we shall *give* joy to our heavenly FATHER, shall gladden that heart which was once pierced through with sorrow for us, and shall avoid grieving the HOLY GHOST, the COMFORTER.

The Will and Purpose of GOD is strikingly brought before us in the Scriptures. Of our LORD JESUS CHRIST, we read, "Who gave Himself for our sins, that HE might deliver us from this present evil world according to the *Will* of GOD and our FATHER." This great purpose of GOD was no mere after-thought, brought in when Satan had marred GOD'S beautiful creation, and led into sin our first parents. Far away in the distant ages of a past eternity the FATHER had one treasure—His well-beloved SON—His peculiar possession, and His peculiar delight. We are told of Him:—

"The LORD possessed me in the beginning of His way,
"Before His works of old.
"I was set up [or, anointed] from everlasting,
"From the beginning, or ever the earth was.
"When there were no depths, I was brought forth;
"When there were no fountains abounding with water.
"Before the mountains were settled,
"Before the hills, was I brought forth.
"While as yet He had not made the earth nor the fields,
"Nor the highest part of the dust of the world.
"When He prepared the heavens, I was there:
"When He set a compass upon the face of the depth:
"When He established the clouds above:
"When He strengthened the fountains of the deep:
"When He gave to the sea His decree,
"That the waters should not pass His commandment:
"When He appointed the foundations of the earth:
"Then I was by Him, as One brought up with Him:
"*And I was daily His delight.*"

To Him it was that the FATHER, when He created the world, entrusted the carrying out of His glorious design; and in Him He found ONE always ready *to do His Will.* But long ere He created man in His own image, foreseeing that that image *would* be marred, He purposed in His own WILL the redemption of the fallen race, and formed the wondrous plan of our salvation. And oh, how great was the ransom! That loved ONE must be given up—His own hand must bruise Him, or ruined man could never be saved. At such a price did GOD fulfil His own will: no sacrifice was too costly: "GOD so loved the world, that He gave His only-begotten SON, that whosoever believeth in Him should not perish, but have everlasting life." When GOD called on Abraham to offer his son, He said, "Take *now* thy son"—the trial was not unduly prolonged; but through all the long ages that sacrifice which was consummated on Mount Calvary was ever present before the great Father.

And then the SON of GOD—the object of the FATHER'S love—how did He view this WILL of GOD? Did HE empty HIMSELF as of constraint? Nay! He, "for the joy that was set before Him, endured the cross, despising the shame." HE laid down HIS life a willing sacrifice. "Lo, I come; in the volume of the book it is written of Me: I delight to do Thy Will, O GOD." To accomplish the WILL of GOD at highest cost was His meat and His drink; and when His work was finished, ere He ascended on high, He commissioned His followers to carry on that work which He had

commenced. As the FATHER sent Him, *so* He sent them. He knew full well that they would go forth as sheep into the midst of wolves. He did not hide from them that the spoiling of their goods, that the scourging of their persons, that the laying down of their lives for HIS Name's sake, would be the price at which their service was to be oft-times accomplished; and yet HE commanded and encouraged them to go forth and to proclaim the glad tidings (*needed* by every creature) to *every* man in *every* clime.

But ah, how little have *we* entered into the spirit of the FATHER and of the SON! What unfaithful servants we have been! Glad, many of us, to be saved at the cost of a SAVIOUR'S life, how little have we been prepared to give up *our lives* for His service. Glad that He who was rich should for our sakes become poor, have we not too often undertaken the service of GOD just so far as it was a pleasant recreation, and involved little or no real hardship or self-denial? Have we not too often practically said, "*We will not have this Man to reign over us.*" He may save us; He may fill us with comfort and joy; He may make our life the more pleasant by removing the fear of death, and the eternal penalties of our sins. But, in obedience to His command, to give up much, not to say all, that we possess; to go forth ourselves in pain and self-denial to rescue the perishing millions for whom He died—nay, "we WILL NOT have this Man to *reign* over us!" *Is there any one of us* who is free from blood-guiltiness with regard to a perishing world? Is there any one of us whose conscience, enlightened by the HOLY SPIRIT, can feel and say, "I have done, and am doing, *all that in me lies* to make a SAVIOUR'S grace, and a SAVIOUR'S love known to the perishing nations of the world?" It is possible to sing,

"My all is on the Altar,"

and yet be unprepared to sacrifice a ring from one's finger, or a picture from one's wall, or a child from one's family, for the salvation of the heathen; or to give up our comfortable evenings at home, and our pleasant surroundings, for contact with the lost and the loathsome in the purlieus of iniquity to be found on every hand.

Where is that transformation—that renewing of our minds—which makes our bodies really living sacrifices, our very dress to speak of CHRIST as our adornment, our houses and homes and tables to bear witness to an untransformed world of the change which has come over us, and of the fact that we are just living with one object of life, *to do the Will of our God*, to obey His command, to spread His Gospel to every unblessed sinner? May GOD the HOLY GHOST make us real and true, and in these last days nerve us for the conflict—for our warfare is not with flesh and blood, but with wicked spirits, deceiving spirits, who can make evil seem good, and good evil, even to the very children of GOD. May we, and all our treasures, be *really* laid upon the altar, to be held and used, or to be parted with and disposed of as He may direct. And may we ourselves be fully consecrated to the service of our MASTER, making it the one supreme object of our lives to do

"THE WILL OF GOD."

Special Prayer

IS requested at this time of trial in China for all missionaries and native Christians. There are many evidences to show that the hand of the great enemy of GOD and man is in the attack of France upon China. Why have Foo-chow, where the Church Missionary Society and the American missionaries have been so blessed, and Formosa, where the Presbyterian missions have been so successful, been the first objects of attack—as elsewhere, in Madagascar recently, and Tahiti long ago? The assailants may not themselves know why; but can *we* doubt, who are not ignorant of Satan's devices? And not only in war is he opposing the work of GOD. Record will be found in these pages of trial from floods in SHEN-SI, from storm and flood in SHAN-TUNG, as well as from excited mobs in CHEH-KIANG; for the prince of the power of the air has still power, where permitted, as in the days of Job. He can only, however, accomplish the Will of God, and that Will makes no mistakes. We are told to be careful for no one thing, but in *everything* by prayer and supplication with thanksgiving to let our requests be made known unto GOD. GOD'S own power will then keep us, and He will shortly tread down Satan under our feet.

The New Station for Working Hu-nan Province.

FROM MR. A. C. DORWARD.

Dated Sha-shi, July 14th, 1884.

I HAVE now been at Sha-shi seven weeks, and doubtless you will be desirous to know how we are being prospered. The people take no particular notice of my living here, so that we are perfectly peaceful. When I last wrote, we had only part of the house; but the landlord has how removed, and we have the whole tenement. The deposit money is now 35,000 cash (between £6 and £7); and the rent 5,000 cash (nearly £1) per moon.

We have been cleaning and repairing the house, as we could scarcely have lived in it as it was; but still it is nothing very grand, as the floors are only of clay. The house is situated at the extreme end of the town; and as it is desirable that we should at first live in a quiet district, it is in that respect favourably situated. But after the people get to know something about us, and our living in the town is a settled thing, it will be well to try and get a house in one of the busier thoroughfares, so that more persons may come in contact with us.

I hope, as soon as we get the house into order, to use one of the front rooms for selling books and preaching: but I am afraid we may not get many hearers in this part of the city. I brought up a quantity of opium-curing medicine; and when people come in to inquire about or buy medicine or books, they generally hear something of the Gospel story. On some days, ten or more persons are in this way spoken to. The people here are not so much opposed to the Gospel as they are in some parts of China; and they generally listen with interest. I have lately been going out preaching nearly every day (weather permitting), and have sold a good many books. The Hankow Tract Society's book on opium-smoking sells readily.

I don't think we are likely to have trouble here like we had in HU-NAN itself; but it is well we should be careful as we take each step in advance.

I have written to Mr. Dick, and asked him to come and join me here; and I hope that when he is fairly settled, I will be able to go into the HU-NAN Province for awhile.

Ch'ang Sien-seng is now better, and came up here three weeks ago. I am exceedingly well pleased with him so far. He is always ready to preach the Gospel to people who come in, and is very earnest. May GOD make him a blessing to many souls.

Tidings from Shan-si.

FROM THE DIARY OF MR. WM. KEY.

TAI-YUEN FU, *June 13th.*—We have now got settled in our new home; and, on the whole, feel very comfortable. We are glad to find that our lot is cast where we have the fellowship of so many friends. I trust this fellowship will be blessed to us all.

Sunday, 15th.—Service was conducted in the chapel by Mr. Pigott. A goodly number were present, who joined heartily in the singing of the hymns. Mr. Pigott kept them interested, by asking them questions on the subject he was preaching from. In the afternoon they have Sunday-school lessons; and after that there was an English service in the house of one of the missionaries; and in the evening we had our family prayer-meeting at Mr. Pigott's, thus bringing to a close our first Sunday in Tai-yüen.

17th.—We have not as yet been able to engage a teacher; but we have had a few lessons from Mr. Pigott's teacher. We find some difference in the pronunciation of the characters from what we heard before. We are extending our vocabulary by taking notes at the services.

21st.—Met together for our usual C.I.M. Saturday evening prayer-meeting. We had a very refreshing time; we were encouraged by hearing of the blessing reported by Mr. Cooper in the south, and the growing interest in the villages around here. Miss Lancaster spoke of the kind reception she received from the people of one of the villages she had been visiting, and the desire of the people to hear the Gospel. May the time soon come when the idols shall be *utterly* abolished!

25th.—To-day we have had a great number of patients from the country, and Dr. Edwards has been very busy. Whilst they are waiting, the native evangelist or Mr. Pigott talks to them, and tells them of JESUS the great Physician. I trust the seed sown in this way may spring up and yield a rich harvest.

June 28th.—This morning we had the pleasure of remembering the SAVIOUR'S dying love, in the breaking of bread. About forty native Christians were present; and although I understood but little of the service, I found it to be a time of refreshing to my own soul.

FROM MR. THOMAS H. KING.

TAI-YUEN FU, *June 20th.*—Miss Lancaster returned to-night from the village mentioned in my last. She reports a good work going on, and the people interested in the Word of GOD. She found that a certain man was having evening prayers in his house, which rejoiced our hearts, as there had been doubts about him. I feel sure our spirit of distrust sometimes hinders the work in China. Instead of doubting and distrusting as to our native brethren, we should rather pray that they might be kept by the power of GOD through faith unto salvation. Is He not as able to keep them as us? It is my earnest prayer that we may so have the mind which was in CHRIST JESUS, that when we look upon our tried and despised brethren, we may remember His words to Peter:—"Satan hath desired to have you, that he may sift you as wheat; *but* I have prayed for you that your faith fail not."

21*st*, *Saturday*.—Had a sweet season of prayer at our meeting. Felt the LORD very near.

24*th*.—Went this afternoon to the Flower Garden, outside the city. They have a pretty good collection of tropical shrubs and trees, but not very many flowers. Among them, however, are geraniums and honeysuckle. Although such a place we should call at home poor, yet it is very nice to have something of this sort *here*.

I have been reading lately the "Life of Weitbrecht," late of Burdwan, and have felt greatly stirred by his true zeal and earnestness. He saw the great importance of *itinerating*. I do not know what the LORD has in store for me to do, but it is my prayer that He may give me *this* work for Him for some time at least.

July 8*th*.—Early to-day Dr. Edwards was sent for to attend an opium-poisoning case; but as he was away, Mr. Rendall and I went. They brought a cart for us, the place being nearly two miles off. This was my first ride in a Chinese cart; and I think I shall never forget it. They went at a smart trot, and, as you know the state of Chinese roads, you may guess the jolting we got. Had it been possible, we might have been shaken inside out; as it was, we were turned nearly upside down. When we arrived, we found the man already dead, and quite cold. They asked us if we had no plan to bring him to life again.

* * * * * *

Not only was GOD good to us on our way out, but He has been so ever since we have been in China. What a joy it will be, if the LORD tarry and I am spared, to know that in China, instead of 20,000 or 30,000 Christians, there should be 300,000. How I do long to be used of GOD to help to swell this number!

I feel *quite at home* with both place and people, and so far forget myself sometimes as to start speaking to them in English. I cannot understand people not being able to love the Chinese. I can't help it. I can now glean a little of what is going on around me; but I must try and use what words I have got more in speaking. I can make out the meaning of a chapter pretty fairly.

I have had a kind letter from Mr. George King, full of very valuable advice.

The Flood in South Shen-si.

FROM DR. WILLIAM WILSON, OF HAN-CHUNG FU.

Dated July 7th, 1884.

I AM sitting up in the attic, looking down on a scene of utter desolation, the result of a tremendous flood we have just had. I will try and describe the scene at present before me.

All last week I was very busy, seeing between fifty and sixty out-patients each morning, the afternoon being fully occupied in dressing and looking after the in-patients, of whom we had about a dozen—also preparing medicines, into which service I am more and more pressing the in-patients.

When I awoke on Thursday morning, July 3rd, I was rather glad to see that it was raining, as I knew that it would give me a rest from out-patients and some time for letter writing. Soon after breakfast, Li came up, saying the river was rising fast, and was just overflowing into the street before the house. We went out to see, and were soon requested by one or two neighbours, whose small thatched cottages lie very low, to allow them to stow their perishable goods in our waiting room. This we readily agreed to, and as the water rapidly rose, others came, till in a very short time our waiting room, twenty-five feet by twenty, was all divided up by forms into little households, where were stowed lath chairs, fire-places, spinning-wheels, bedding, etc. Sitting on the top of the respective properties, were the women members of the different families.

Our house is fully three feet above the street, so we had no fear for ourselves, and were glad to be able to take in these poor people. This, however, proved only a temporary resting-place, as the water soon rose to the door-sill, so we sent the women and children up into the garret, telling them to take with them such things as clothing and bedding. Before they were all up, the water was rushing with a mighty rush into the courtyard, by front and back doors, and we had to think about ourselves.

I ran to the dispensary, as it contained both the most valuable and the most perishable things. We soon had all the drawers, containing dry drugs, lint, instruments, etc., safely lodged upstairs, where I am now writing. Before this was done, the water was up to our knees, and showed no signs of abating. The medical books were still unsecured. In the meantime, Aunt (Miss Wilson), with one or two helpers, was busy in the sitting room and bedrooms, rescuing bedding, clothes, books, etc. Before she could leave, and retreat to the garret, she had to walk through water up to the waist.

We had had no time to look after furniture—so chairs, bed-boards, vessels, buckets, pans, etc., were soon floating out into the yard, and in the dispensary the water was deep enough to set my great dressers floating. There were still left two rows of books, six feet long, on the upper shelves, and while I was busy at one end of the dispensary, I saw the book-case slowly heeling over and discharging its contents into the muddy waters below.

We had got nearly all the valuables into this garret and happily all the medical stores, without a breakage, and all the surgical instruments without being wet, when there came the inevitable feature of a flood in Chinese houses—the falling of the walls.* One after another they fell in bodily, with a tremendous crash; and from our loft we watched the scene of confusion below, the walls being very soon converted into mud, as, of course, the bricks of which they were made were only sun-dried. Happily all the outside walls have stood, though two of them will have to be pulled down and rebuilt, as they are badly cracked. I will send you a plan of the house showing the walls which have fallen.†

So rapid had been the rise, that we had no time to think of anything beyond our own effects; but as soon as they were safe, I asked where the donkey was, and was told that the shed was gone long ago, so the poor beast was either crushed to death or drowned. Among other animals that suffered were three goats, which we soon saw floating about the court-yard, dead. Every few minutes we would hear a crash outside, and know that some poor family was rendered homeless.

* The strong wooden frameworks and pillars alone would remain to sustain the upper storey.

† See page 141.

When we settled down, having saved all we could, we mustered fourteen in this room (loft A), viz., ourselves, the servants, and some patients. We had plenty of biscuits, meal, tea, coffee, etc., also spirits of wine; so we were soon able to have some hot tea, and to change our clothes. Before this, however, I struggled along to visit the other loft (B), and see how many people were there, also to take them some biscuits. I found about sixty, some watching from the windows the gradual destruction of their houses.

One of the servants, who had been across to see if anything was left in the sitting-room, brought word that Mr. Easton and Mr. Pearse were on the city wall (about 200 yards away); so I went, and was just able to assure them that we were all right.

About five o'clock, one of the servants, from the ladies' house arrived, to our great surprise, as the water must have been eight feet deep in the street. He swam across of his own accord to ascertain how we were.

Before night the waters had nearly subsided, and we went to bed, or rather to sleep, having curtained off a place for Aunt. Of course, we never knew when we might be awakened by the crash of one of the outside walls falling; but even had they done so, *we* should have been uninjured, as nothing rests on the walls of a Chinese house, all the roofs and floors being supported by the pillars and beams of which the house-frame is made.

CLEARING THE DEBRIS.

By six o'clock on Saturday morning (July 5th), we were at work in the mud, which everywhere was ankle deep, and in some places much deeper. We had hardly begun when Mr. Easton and Mr. Pearse arrived, and kindly set to work with us.

The two bedrooms have wooden floors, so we got spades, and cleared them in some measure of the mud, and put up laths all round to store things on, and before three o'clock we had one room fit to have a meal in, and so were able to invite Aunt to descend from her loft. She went off in a chair at night, to stay at the ladies' house in the city, and I hope she will stay several days, as she would get thoroughly tired out if she were here; though I must say she seemed in for the romance of the thing as much as any of us the first day. After the novelty is over, it gets rather tiring to have such a hopeless wreck constantly before our eyes.

The end wall of the sitting-room is down, and that was the only place we had to use as kitchen, so we made a fireplace of bricks and mud, and commenced cooking. We need a good stock of rice, as our household numbers between seventy and eighty.

Now I must try and give you some idea of the present aspect of our *brand new hospital*, which a few days ago looked so spotless. If you had entered the dispensary four days ago, you would almost have thought it was a chemist's shop at home. One side was resplendent with bottles on shelves; in the middle there were two long dressers full of drawers, cupboards, etc., well stocked with surgical instruments, lint, plasters, and such like, and at the far end a good medical library. Now two walls have quite gone, and a third will have to be taken down. They have fallen in, so that the painted wooden floor is quite invisible, being covered with several cart-loads of mud and bricks.

The sitting-room is converted into a bedroom, Aunt's room into a store-room for such things as we rescued from the flood, and my room, being fairly clear, we shall use as a sitting-room for awhile. The kitchen is impassable, and the cooking range squashed to nothing.

The patients' waiting-room is blocked up with the furniture, etc., of the poor neighbours, and in the in-patients' ward the bed-boards and trestles are half-buried in mud. The loft is the most respectable room; the floor of it is half-covered with medicines, bottles, boxes of clothes, etc., while the roof is gay with clothes drying on a perfect network of lines.

We have often been thankful the flood occurred in broad daylight; we should have lost a great deal if it had been night time. As regards actual loss from breakage and wetting, it is small; the real loss is mostly the money that had been spent on plastering walls which are now no more. The loss to the landlord, who will have to rebuild the walls, will be considerable.

Yesterday afternoon, a man having heard that the donkey was buried under its collapsed stall, offered to buy it for about six shillings, so they set to work excavating, and found it crushed to death, and carried it away on a pole.

SUFFERING POOR.

It is sad to see to what extent our neighbours are suffering. Most of the houses which were lying just outside our front door are gone. In one place I saw a whole family standing on top of their fallen house: they could not get off for the force and depth of the current. All about here yesterday the poor people were busy rescuing what they could, and drying their clothes in the open air. No one ever remembers *such* a flood, though three years ago there was a great one.

We feel so thankful that we have been enabled to not only rescue our own things, but give shelter to over sixty of our poor neighbours. and feed them too.

Had this occurred a week earlier, it would have found us with very little money in hand; and had it occurred a week later, our losses would have been much greater, for we should have received a number of boxes—some from home, and some containing Chinese books and tracts, which I had ordered from Shanghai. Mr. Pearse brought them all up with him.

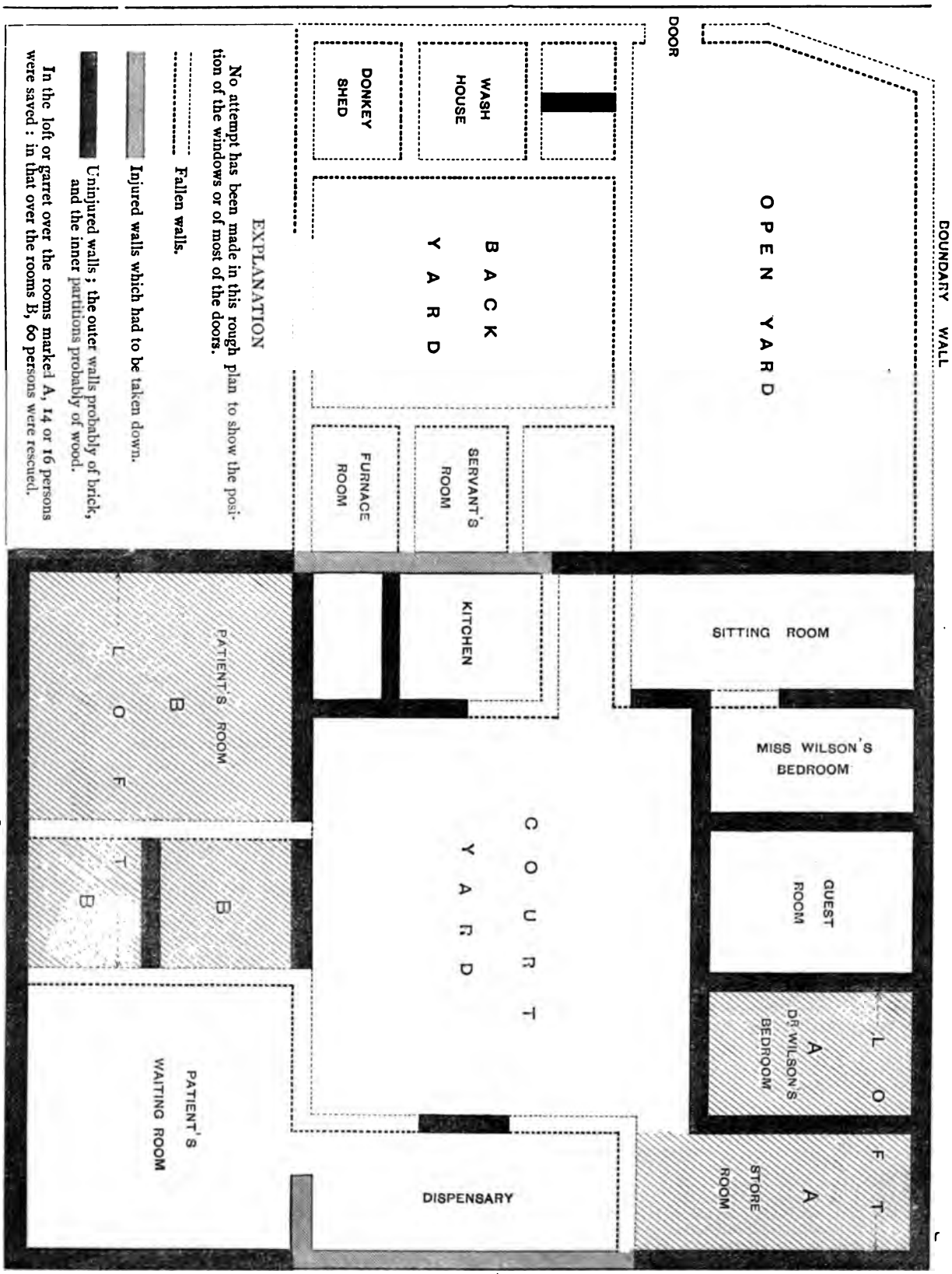
ENCOURAGEMENTS IN THE WORK.

We are much encouraged with our first two patients who came to be cured of opium-smoking. One of them continues to come regularly to meet with the other Christians, though his home is ten miles away. The other one who lives thirteen miles in the other direction, went home for a few weeks, and we prayed that he might be held firm to his resolve about giving up his trade in opium-selling. He has now returned, and we hear he has talked plainly to his relatives about the Gospel, and has destroyed the family idols. His own relations did not vilify him for it, but from outsiders he received a good deal of taunting. His wife wants to come and hear about the doctrine which has made so strong an impression on her husband, and when he goes back she will probably come over.

He says there are several there who wish to come over, and he has brought one poor woman in a chair who is in a sad condition from disease. At present we have no fit place for women, but all felt we must contrive to take her in somehow, so here she is.

We are getting on well with repairs. Walls are being pulled down and rebuilt. The landlord is evidently doing his best, for fear we should think of leaving his house for another. This, however, we have no thought of doing, as this is very well situated for access to the busy part of the east suburb, and we can also reach the country easily. We should have to go a long way to find one more convenient, or more proof against such floods as the one we have had.

The ladies came over yesterday to inspect the ruins, and we returned with them to tea, to meet Mr. and Mrs. Pearse. I have dried all my drugs, viz., twenty or thirty boxes of leaves, roots, etc., and I think they will not be much the worse.


BOUNDARY WALL
DOOR
OPEN YARD
WASH HOUSE
DONKEY SHED
BACK YARD
SERVANT'S ROOM
FURNACE ROOM
KITCHEN
SITTING ROOM
MISS WILSON'S BEDROOM
GUEST ROOM
DR. WILSON'S BEDROOM
STORE ROOM
COURT YARD
PATIENT'S ROOM
B
LOFT
B
DISPENSARY
PATIENT'S WAITING ROOM
STREET
EXPLANATION
No attempt has been made in this rough plan to show the position of the windows or of most of the doors.
Fallen walls.
Injured walls which had to be taken down.
Uninjured walls; the outer walls probably of brick, and the inner partitions probably of wood.
In the loft or garret over the rooms marked A, 14 or 16 persons were saved: in that over the rooms B, 60 persons were rescued.

DR. WILSON'S HOSPITAL AND PREMISES AT HAN-CHUNG FU. (*See next page.*)

The Ground Plan of Dr. Wilson's Hospital and Premises.

ON the preceding page we reproduce Dr. Wilson's sketch, showing the damage done to his hospital by the flood. The portions of the tenement which were two storeys high, are shaded; the rest of the buildings consisted merely of a ground floor. Most Chinese houses have no upper rooms at all; and it is a matter of profound thankfulness that these existed in Dr. Wilson's hospital, as between seventy and eighty lives were saved by their means.

The sketch-plan will also give a very fair idea of a Chinese house, and of most of our interior Mission Stations. A Chinese house consists of one, two, three, or more open yards or quadrangles, with the rooms around them. The windows all face inwards, so that there is nothing to be seen outside but a dead brick wall. This makes Chinese streets which consist merely of dwelling-houses look dull and gloomy, though streets containing shops are busy and lively enough. In a Chinese house lobbies or passages are conspicuous from their absence, the rooms opening direct into the courtyard or into each other—an arrangement more welcome in the heat of summer, when the doors and windows are thankfully left wide open, than it is during a severe frost. The windows consist not of glass, but of neat wooden frameworks or gratings, with transparent tissue paper pasted over them. From the inside, this has the effect of ground glass, and in practice really answers admirably. Rain, accompanied by very high wind, will occasionally destroy the paper (perhaps once or twice in a year), but a few coppers' worth of paper and a bowl of paste will soon repair the damage.

To build a Chinese house, strong wooden frameworks are erected, well dove-tailed and mortised together. The rafters and tile roof are next put on, and then the bricklayer fills in the walls. None of the timber work of Dr. Wilson's house seems to have suffered, and, of course, the upper storey rested not on the walls but on the timber pillars.

LETTER FROM MISS WILSON.

(*Dated July 4th*, 1884.)

THE following note of Miss Wilson's will be read with interest. Our missionary sisters in Han-chung Fu live inside the city, while Dr. and Miss Wilson reside in one of the suburbs. During the flood the ladies' servant swam across the flood to the hospital to see how Miss Wilson and party were getting on. The following is the answer she sent back. Fancy this dear silver-haired servant of GOD penning these lines of trust and peace in the midst of the peril and danger! "Surely in the floods of great waters they shall not come nigh unto him. THOU art my hiding place; THOU shalt preserve me from trouble; THOU shalt compass me about with songs of deliverance." (Psalm xxxii. 6, 7.)

DEAR SISTERS ALL,—You will be glad to hear how happy we are: not only kept in peace, but even happy amid the confusion. The doctor has spent many hours in the water, rescuing drugs, etc. Most are saved, though the shelves fell (some of them), and two dispensary walls are gone. We are not however exposed to the outer world. The courtyard is full of floating shelves, boxes, windows, chairs, tables. The huge water-jar was one of the last things to leave its moorings. The doctor was up to his armpits in the courtyard. In the front loft are sixty people, whose houses are (many of them) destroyed. We heard one and another falling. We are sixteen in this loft, and have been feeding on English stores, with "water, water everywhere, but not a drop to drink." [They soon after found a little in a tin can floating in the water-jar, and doled it out to the sixteen.] People from the other loft have already bought bread, so we shall soon be able to get what we need. Three goats have perished in the yard, and the poor donkey, we fear, is under the ruins of his stable.

I have already a little room curtained off, and we shall sleep well, I expect. The water has gone down three feet. We rescued most of our clothes dry; the water got into some boxes, but we cannot dry things yet, so need not search.

Work in the Kan-suh Province.

BY MR. HENRY W. HUNT, OF TS'IN-CHAU.

IN a previous letter I told you about the burial of our little Harry, and made the remark that I was glad we did not have a crowd of curious natives round the grave; but I omitted to mention that we *did* have one spectator, who squatted on the ground at a distance, watching the proceedings with evident interest. From that day this man took an interest not only in us, but also in the Gospel, was remarkably quick in understanding the *true* meaning of all he read, and is now a hopeful inquirer—I believe, a saved one. When he first came to the Mission House, he smoked opium; but as soon as

he began to study the Word of GOD, he desired to give up the drug, and was enabled to do so by the aid of some medicine, given to him by Mr. Parker. At present he goes out selling books. He only receives the money for which the books are sold, and 50 cash (2½d.) besides for every village-market he attends; and, on this plan, could never gain a livelihood if he were lazy or insincere. If our child's death (or, I should rather write, *sleep*) has been the means of a heathen's second birth, will not our darling rejoice with the angels of GOD over this sinner repenting? and will not his parents on earth join in that joy? Oh, our unbelief is a great hindrance! We never thought, at the very time our hearts were bleeding over the little grave, that the only spectator near was to be given to us, a child begotten not of flesh, but by the HOLY SPIRIT. And he that is begotten of that SPIRIT can *never die*, but "hath *everlasting* life." The inquirer Lin continues faithful. To GOD be the glory!

I had occasion lately to visit the second-highest mandarin (*Chau-kwan*) of this city, and he received me very kindly. He is a SHAN-TUNG man, and by his speech reminded me much of days at Chefoo. On my departure he asked me for medicine for his eyes, which I of course gave him, and with great pleasure accompanied the bottle of medicine with a copy of Mr. John's "Gate to Virtue and Wisdom."

An old lady, living in a village near, has attained the great age of 103. She carries a stick, and walks about very briskly; her eyesight is good, but hearing somewhat defective; she still sits at her wheel, spinning cotton. In that one house we are able to count five generations. Such longevity would be considered more remarkable in England than it is in China, and would doubtless find a place in the columns of the newspapers.

A TWO MONTHS' MISSIONARY TOUR FOR PREACHING AND COLPORTAGE.

BEING appointed for permanent residence in Ts'in-chau, it will be my aim to work frequently all surrounding cities and villages, asking any persons really interested in the Truth to come and live at the Mission House at Ts'in-chau, for a longer or shorter time, that they may learn more. On this my first journey from Ts'in-chau, therefore, I arranged to visit eight or more *Hien* cities (cities of the third order*), and their intermediate towns and villages. Though I travelled 500 miles, I never lost sight of mountains, and must have crossed such mountains forty or fifty times over during the two months. So any brethren, wishing to travel and work in these parts, must be blessed with both good legs and lungs, or climbing hills and mountains would prove no mean impediment to them. From Ts'in-chau to Lan-chau, the capital, few if any hills are met with; but east, west, and south of the city we can travel but a short distance without being obliged to cross them.

May 3rd.—Started from Ts'in-chau. Our party consisted of myself, Chinese servant, and a muleteer. The mule carried my luggage, and books, and myself, too, a good part of the way. My wife and Miss Jones journeyed with me thirteen days—in fact, almost to the first city I visited, which was on the borders of SHEN-SI province, called Feng-hien, and situated 390 *li* (or 130 miles) from Ts'in-chau. The ladies had opportunity, both going and returning, to talk with their heathen sisters, and so the time was well occupied.

A QUIET SABBATH.

4th.—This day was the Sabbath, and we were resting in a beautiful locality, and had our times of worship, English and Chinese, in perfect peace. We went to the top of a small hill and saw the remains of a temple destroyed by the Mahommedans more than twenty years ago; the roofs were gone, the walls much dilapidated, but, strange to relate, the idols still sitting there, some minus an arm or leg, some destitute of a still more important member, perhaps a nose, or even a head. If you pointed to these, and told the people the folly of trusting to idols that could not save themselves, some would agree; while others would tell you that the spirit of the idols had left them since the temple was destroyed, and only clay remained.

5th.—To-day attended a market at a town called Han-ts'üen Si, and preached and sold books for several hours. The *Wei-yüen*, or official of this town, a proud young man from HU-NAN, attempted to upset my bookselling; but a *ya-men* runner, who had been sent after me by the Ts'in-chau mandarin, warned him to be careful, and he was obliged to "pocket his pride," and allow me to do my work in peace. It is nice always to remember that even a hair of our head cannot be touched without our FATHER'S permission.

6th.—Weather hot, and road hilly, but scenery so lovely that it makes up for fatigue. Mountains covered with trees and shrubs, rejoicing in the bright weather; every now and then, as we walked along, pairs of pheasants would start frightened from the hill sides, uttering the harsh cry peculiar to their kind. The varieties of the feathered tribe are not few, and in these parts the beautiful bird called by the Chinese *kin-ki*, or golden pheasant, is to be found.

One night we had to sleep in a stable (which after all was not so humble as being *born* in one), but the next arrived at a place called Peh-hwa Ch'wan, where we secured more comfortable quarters. A Chinese stable, I should remark, is not to be compared with an English one, which would make a most respectable inn in China. A mud wall, with a roof sloping from the top, sometimes waterproof, but as often as not leaky; a rough wooden trough, with rails above, to tie the animals to, complete a "Celestial" stable. To sleep in such a place in the winter would be rather hard lines, since there is only one wall, but it is easily managed in summer if there are few or no animals in the way.

8th to 12th.—At Peh-hwa Ch'wan, owing to wet weather. In spite of the rain, many people came to buy books; on Sunday especially had a most attentive audience while we worshipped in Chinese, and to them we preached the Gospel.

PLEASURES BY THE WAY.

13th to 15th.—Continued our journey. Some days we walked a long way without finding an inn to take refreshment, and we would then choose a cool spot on the hills or in the valleys, and as we had a few stores and other things handy in a basket, would there sit down pic-nic fashion and enjoy our repast. A neighbouring stream would afford plenty of cool, clear water for parched throats, and we could either drink nature's beverage, or by means of an etna make tea, whichever we pleased. Such life, with the LORD JESUS as one's portion, will compare favourably with any other kind of living in the world; mere worldly luxury stands nowhere in comparison—it is fatal selfishness, and always misery. And what shall be said of many wealthy Christians at home, some themselves fitted for the heathen-field, but unwilling to leave their luxuries; and others unable to go forth, but also unwilling to aid others to go? *Their* happiness cannot be great, neither can *their Lord's* pleasure in them be great. If there is more *giving up* for Him, who gave up ALL for us, our happiness is increased a hundredfold.

On the *15th* of the month the ladies left me, and returned home with Miss Jones's assistant, the old man Suen. I am glad to notice that this old man has joy at the prospect of soon being with JESUS, who is more to him, evidently, than a mere "*foreign sage*" could ever be.

16th to 20th.—At or near Feng-hien. Attended a market and theatrical ten miles from the city, and also made fair sales on the streets inside.

CHASING A WOLF.

20th and 21st.—The morning I left Feng-hien I saw a number of villagers, with their dogs, chasing a wolf. They brought the animal to bay in the bed of a stream, and then neither man nor dog dared approach it! I looked at them for some minutes, and there they remained; the wolf coolly standing to regain breath, while his pursuers stood at a respectful distance, resolved now that they had overtaken him, to let him escape!

There are a great many caves in this neighbourhood, which are called by the natives here, *yao*, and they are superior to those I have met with in Ts'in-chau. By the roadside are high clay banks, with perpendicular faces; and great square cavities are hollowed out of these, the doorway being made high, that the top may serve for window, and the bottom for door. In some

* That is, capitals of counties.

of them there is an extra window let in. Inside the room is the usual stove-bed, an indispensable to a Northern Chinaman. And I must testify, from what I have seen of these caves, that they are cooler in summer, and warmer in winter, than ordinary Chinese dwellings. Having such thick earth all round, neither sun, wind, nor rain can gain entrance, except through door or window, which are stopped up at pleasure. Such caves are to be preferred to most village-houses; but they are exposed to a danger unknown to the latter. Sometimes, though it is but seldom, the earth forming the ceiling and walls gives way, and buries all beneath it, living or inanimate. But such a calamity, though possible, is not probable, and rarely takes place. The poorer classes alone inhabit these cave-dwellings.

MAHOMMEDANS AND THE LORD'S COMING.

When we arrived at Liang-tang Hien, the second city on our route, we were disappointed to find it a very small place. However, the people bought books readily, and I had a good number of visitors to hear the Gospel; among these a few Mahommedans were interested. They all talk of the LORD JESUS' return and reign on the earth, and add also that heaven and earth are to be destroyed, and new created. What a strange mixture of truth and error is to be found in their creed! When will men learn to seek after the only religion that can aid them, and trust in the only GOD who can deliver from sin? There are a number of different religions in China, but, as I repeatedly tell the people, only *one* that can change the heart and life, only *one* that has for its source the only living and true GOD; and their own wicked lives prove the truth of these words.

BELGIAN ROMAN CATHOLIC MISSIONARIES.

May 22nd to June 17th.—I attended another market, and after that, a walk of fifteen miles through richly-wooded country, beautified by plenty of sweetly-scented wild flowers, brought us to Hwei-hien, the largest city marked on my route. I made a long stay there, as I had to send my man home for books and other articles. I did not anticipate good sales in the city, which has been well worked (being on the main road from Han-chung to Ts'in-chau), but by preaching on the streets, and canvassing at all the shops, I succeeded in disposing of an ounce of silver's worth of books and tracts. The Roman Catholics have opened a station here, and while in the city I met the two priests. One had been out three years, and one had not long arrived. They are Belgians, and unacquainted with English; so the one who understood Chinese conversed with me in that tongue. He told me that, entirely through Roman Catholic natives, they had worked the city for three years, and had nearly two hundred converts. He affectionately invited me to "return to the true (?) Church," for I was on a wrong road, and GOD could not bless me. He said their converts in China could be counted by millions, while ours were lamentably few, notwithstanding all our travelling and hard work: it was because we were in error, and GOD was not blessing us (?). His words led to a long conversation, in which I stuck to the Bible as my authority for all I taught, while he kept quoting his Church—the holy Church—and so we parted, kindly enough, I expressing a hope that they would soon allow entrance to the glorious light and liberty of the Gospel, and they a counter-hope that I should soon find out that my teachings were erroneous, and the Bible *alone* insufficient (!) for my need. Alas, that men should *love* to live in darkness and bondage! Does GOD judge by strength of numbers or by sincerity? Roman Catholic converts may be multitudinous; but is not the very heathen race itself

THE DRUM TOWER OF CHEH-CH'UEN HIEN.

awful to behold in its magnitude? [See Amos ii. 14, 16.]

In every city where the Mahommedans were strong I called at their mosque, and preached the Gospel to the *A-hong* (minister), if he were willing to listen. In each case I succeeded in selling Arabic Gospels, and I could tell by the way I was treated that they were really pleased to see me. One has, however, to be very careful in preaching to Mahommedans. In

their practice of circumcision, and sundry washings, and their hatred of pork, they remind us of the Jew. It is certainly comforting to notice that they give the LORD JESUS a high place among the *sages* of the world, and deem His teachings of no little importance; whereas they are despised and ridiculed by the majority of *Han-ren*, or purely Chinese race.

OPIUM.

June 2nd.—On the way to Ch'eng-hien, I noticed that the poppy was much more cultivated than wheat; the plant was in a fine condition, very high, and the capsules ripe for cutting. Great numbers of people were coming from neighbouring districts into this one for the work, for which they are well paid. The noisy crowds in the fields, and also in Heng-ch'uan, where I stayed one night, reminded me of the hop-picking season in Kent. I soon sold a good many books, though I made but a short stay.

A fellow-traveller told me an amusing story of how a mandarin of a certain city tried to put down poppy-cultivation in his district. He smoked the drug himself, but that did not deter him from sending his soldiers into the fields and cutting down acres and acres of the precious plant just when it was ready to yield its rich increase. The owners were incensed, but had no means of revenge at the time. Shortly afterwards the mandarin's own stock of opium was exhausted, and he sent his servant to purchase more. Not one shop, however, would sell to him; the people were in league to teach their "*great parent*" a lesson. The servant was followed by soldiers, requests were followed by demands and blows, but still no opium was forthcoming; and whether the mandarin survived his painful cravings or not, my informant did not tell me. Anyhow, be the tale true or not, it teaches us that we ought to be faithful and sincere ourselves, before we dare to teach our neighbours.

Opium is so cheap now in these districts, that the number of smokers is alarmingly on the increase; even little children, I am told, are learning the harmful habit from their own parents.

ROMAN CATHOLIC CONVERTS.

3rd and 4th.—At Ch'eng-hien. A native Roman Catholic was living in the same inn as I put up at, and he treated me most courteously, though he was aware I was no priest. In justice to the Romish converts of China, I must say their behaviour towards us is often a pleasing contrast to that of the heathen; it is also true that they often think and know a great deal more of the LORD JESUS than of the Virgin Mary. May GOD open the eyes of many to see the errors taught them, in order that they may eschew them, and be led into perfect light and liberty. Did not make very good sales in this city.

5th to 15th.—Visited Si-ho Hien and Li-hien, besides four towns; and by attending markets and theatricals succeeded in getting good audiences, and disposing of a fair number of books. Weather hot and dry, and the mandarins and people everywhere entreating the gods to send rain.

While in these districts, I heard that sixteen children, all about eight years of age, had been killed, and most of them devoured, by wolves within the short space of a week. The parents, of course, were beside themselves in their grief, and alas! had not the only GOD of comfort for their stay.

It is not considered prudent, on account of the wolves, in these mountainous parts, to travel alone or unarmed, early or late in the day. The poor children referred to all lived within ten miles of the city, and yet were carried away in broad daylight. Two shocks of an earthquake—one violent, and one slight—were felt during this time.

My own adventures on this particular journey are remarkable for being both trying and amusing. I am encouraged with the results of my preaching and bookselling, but I must say I never met with so many misfortunes on any one journey before.

ROUGH TREATMENT AT AN IDOL PROCESSION.

I had made good sales at Li-hien, and was already forty *li* (thirteen miles) away from the city, and on the way to Ning-yüen, when we reached two large villages called Ai-wan and Chong-ch'wan. All the male inhabitants had turned out with two gaudy palanquins in each of which was seated an idol, and, in procession, were entreating for rain. Upon seeing us they commanded both of us to take off our hats, and *k'oh-t'eo* (bow the head to the ground in obeisance) before the idols. I said I could do no such thing, and that I was an Englishman. They raved out that they did not care; whether I was a foreigner or even the Li-hien mandarin himself, we must do obeisance, and thereupon tore off our straw hats (the only protection we had from the sun), and beat us about the head and face in no light manner. They also stopped up the road, and then took the two sedans, and rushed with them upon our persons, knocking us down several times. As we had the long hard poles of the sedans in front of us, and a high wall of loose stones behind, this battering proved no child's play. We made no resistance—if right, it would have been folly against such numbers; neither did we abuse them at all, as you may be sure.

After about twenty minutes of this treatment, during which my valuable native spectacles (for the sun and short sight) were smashed, and our two straw hats stolen, some of the hoary-headed villagers, who till now had been looking on highly amused, cried out, "*Suan-liao!*" "*Suan-liao!*" ("Settled! settled!") like they always do, when injustice has had full sway. So my servant and I walked on a *li* further in the burning sun, bruised and hatless, thinking it was really "*Suan-liao.*" But in a few minutes we were pursued with the most fiendish yells: "*Ta! ta!*" "*Nien-shang! nien-shang!*" ("Beat! beat!" "Follow! follow!"); and soon we found ourselves dragged back to Ai-wan village (as I would not flee, and leave my man and his basket alone), where my mule and muleteer were standing awaiting results.

The people, now like madmen, had put the sedans down, for the purpose of forcibly compelling us to *k'oh-t'eo* to the idols. The native Christian who had the basket strapped to his back, and was quite helpless, was beaten on to his knees before the idols, and there, by force of numbers, compelled *outwardly* to show veneration; but I, who had no basket, stood my ground, saying that they might beat me to death if they were so inclined, but I could never bend before an idol. Something or the other in my manner told the elders of the villages that they had gone far enough, and we were then released. We could not get back our hats, and when we started the sun was very hot, and we had no umbrella or other covering for our heads, but God soon sent clouds, and so I was mercifully preserved from sunstroke.

CHANGED FEELINGS.

When I passed again through their villages, some days later, not a few of the inhabitants came forward and purchased books from us.

During the delay which this matter caused I sold a number of books—I believe because every one heard I had been beaten, and out of curiosity came to see me. I also preached the Gospel to many; some people, among them very old men from the country, said they were so glad to hear there was a way for the forgiveness of sins, and living a good life, and that they would certainly come to Ts'in-chau, and inquire further into the doctrine.

Li-hien seems to me the most promising for work of all the cities I visited; there are living in the villages around a large number of SI-CH'UEN people, who, out of their own province, and amongst a ruder and less religious people, seem to be longing for true help, sympathy, and teaching. Ts'in-chau and the villages around do not appear half so promising, and when in the future GOD grants more fruit there, it would certainly be wise to lose no time in opening an out-station in or near Li-hien.

16th to 24th.—Travelling again, found the temperature very variable, according as we ascended or descended the hills. Some nights I found all my bedding barely sufficient to keep me warm, and on getting up in the morning my fingers would be blue with the cold, and this in middle of June! Go on to the next place, and night-time would find us thinking how best to keep cool, and ward off mosquitoes! In one city the mosquitoes and lice in the inn were so *extra* bad, that I lay awake all night, tired as I was, using all means I could for relief, which, however, did not come till daylight, when I continued my journey.

Visited the two cities of Ning-yüen and Fu-hiang, besides some market towns, but did not make good sales, as these places have been frequently called at. Between these two cities

mentioned I had the best escort yet sent after me in China. A clerk from the Ning-yüen *ya-men* rode on a fine white horse, and beside himself followed two runners on foot. He proved himself a perfect gentleman, and treated me with the utmost respect. He insisted on my riding his horse, a fleet animal, while he himself used my mule. He is a native of T'ong-wei Hien, of this province. A strange contrast to his behaviour was that of a mandarin from HU-NAN, who one night shared the same inn with us. This worthy abused my servant because he boldly confessed himself a believer in JESUS. "Well," said the official with a sneer, in the presence of his retinue of servile runners, "if you do believe in the foreigners' JESUS—what then?" "I shall go to heaven," replied the lad, promptly and fearlessly. "Devils can't go to heaven, and foreigners are devils," angrily retorted the mandarin, who himself happened to be what the natives term an *opium-devil, i.e.*, an inveterate smoker of opium. The boy was going to reply, but I stepped out, and cut the conversation short.

Just now officials generally, but particularly HU-NAN men (of whom there is a large number in KAN-SUH in the army), are regarding foreigners with no affectionate eye, owing to the war with France outside of China proper. I was asked about this war several times on the road, and although some of the officials know there is cause for alarm, others come to the same comfortable conclusion as the working-classes, and believe that no "barbarians" can overcome the large and fierce armies of the greatest country in the world! Perhaps it was well for me that such was the general opinion, for had they known what *I* knew, I might not have got off with one beating only during the journey. Being an Englishman would have proved but little advantage; with uninformed Chinese, foreigners are *foreigners*, be they English, French, or Russian, and can be up to no good!

At this season wild strawberries and raspberries are plentiful in these parts; they are, when in their prime, as large as the cultivated fruit at home—not of such a fine flavour, but excellent substitutes. A good-sized basinful may be purchased for ten cash (½d.) If cultivated, they would doubtless become very fine fruit, and compare well with any in the world. I have not met with these fruits in any other province. While in Fu-kiang I noticed signs of a change in the weather; and as I had visited all the cities marked on my route, and been absent fifty-three days, I started for home, travelling forty English miles the last day (Fu-kiang to Ts'in-chau). Rain began to fall, and I feared delay would prevent return through bad roads. Found all the folks at Ts'in-chau well and happy, and also that Mr. Parker, who, too, had just returned from a journey, had undergone an experience similar to mine, and in quite another part of the province, also been beaten for failing to show veneration for the native gods. My accidental exposure to sun and damp during the journey, though resulting in but trifling indisposition then, culminated after I reached home in a severe attack of fever and rheumatism, lasting eight days, and leaving me very weak, and still confined to the house. Thank GOD, I am slowly recovering, and able to do a little writing.

BOOKS SOLD.

1,000 Gospels.	121 Illustrated Parables.
520 Sheet Tracts.	93 "Luke" and "Acts."
380 Book Tracts.	20 Arabic Gospels.
200 Quarter Portions of New Testament.	1 Persian Testament.

Travelled 500 miles, called at 30 cities and towns, and sold the above books, which, with some educational works, realised 16,254 cash; also sold 16s. worth of medicine for opium-smokers.

Cheh-kiang Province.

FROM MR. GEORGE STOTT TO MR. BROOMHALL.

WEN-CHAU, *August 27th*, 1884.—You will be glad to hear of the baptism of other four girls on last Lord's Day, August 24th. The first three were baptised on 27th of July, and the four all found pardon and peace in JESUS CHRIST that same day—four in one day! One hurried away from the side of the baptistry to her room, and obtained salvation; another found peace during the morning service; a third at Mrs. Stott's Bible-class in the afternoon; and the fourth, a married girl, went home from the class in an agony of soul, threw herself on her knees, and cried for mercy, and found abundant pardon and peace. I feel sure your heart will be another to rejoice, and your voice another to give thanks to GOD; to Him be all the glory.

We are all pretty well, but there is a great deal of excitement about, owing to the action of the French, who are in a great measure upsetting everything.

RIOT AND DESTRUCTION OF HOUSES.

(*From the "Pall Mall Gazette" of October 13th.*)

THE LORD REIGNETH! Blessed fact, true at all times. True when the kingdom of Satan is manifestly being overturned; equally true when the enemy seems to triumph. Gethsemane and Calvary only precede the empty tomb, the ascension to glory, the enthroning of the risen LORD. So often do joy and sorrow mingle in the service of HIS people. CHRIST triumphs; Satan rages; and then comes a still more glorious triumph! How good of GOD to give our friends the cheer mentioned in the preceding extract from Mr. Stott's letter, before the trial indicated by the telegram quoted from the *Pall Mall Gazette!* We shall count on special prayer for all these friends:—

"A riot occurred at Wenchow (a Shanghai telegram says) on the 5th inst. The foreign houses, belonging almost exclusively to missionaries, were burnt by the mob, and also the Custom House records, though the building containing the records is intact. The English Consulate, situate on an island in the middle of the river, escaped destruction. No lives were lost, and quiet has been restored."

Work among the Women of Si-ch'uen.

FROM MISS BUTLAND TO A FRIEND.

CHUNG-K'ING, *June 23rd*, 1884.—I have to praise our LORD for His great love shown to me during the last few months; His loving care seems so manifest in this heathen land.

I have now been five months at settled study, only being kept from it for a few days through ill-health, caused by exposure to the sun. I am still here in Chung-k'ing—ten days overland journey from Chen-tu Fu. I hear there is a very open door there for work among the women. And yet so far there is only Miss Stroud to assist Mrs. Riley! Here the women are most willing to welcome us into their homes, and on fine days quite large numbers come to our house; yet so far thousands only, of all the millions in this province, have an opportunity of hearing of the true GOD and of His wonderful plan of salvation.

So far, most of my time has been taken up with the study of the language, and it certainly is plodding work. But I find it is not good to be all day at my books, so, as I am able to use what I have a little, I intend to give the afternoon of each day to the younger children in the school, and there are two women who come to my room most days, and I am teaching them to read. One of them is a Christian. She has had a good deal of trouble lately. Her husband, also a Christian, took by mistake a dose of poison. Help was called, but it was too late, and he died, leaving a wife and three children. A little while ago she was baptised with three other women. She came up to my room the evening of the same day, and told me Mrs. Tsen, one of the three, had been speaking such comforting words to her, reminding her of the happy home above where her husband had lately gone, to be with the ONE they both love. She is not sorrowing, as many others in this land are, for she knows what it is to rest in JESUS.

The cry for the LORD'S witnesses in this land is truly great; and how deep is the need for the HOLY SPIRIT'S power! My deep desire is to shine more brightly for JESUS among this benighted people. Work here is so different to work at home. There is no such thing as going to a meeting, and seeing men there and then accepting the Gospel message and going on their way rejoicing. Here it is such slow work, a matter of patient plodding from the very beginning. I find I can get on better with the children; they seem to understand so quickly. I think the mothers, too, are better won through the children, and though I feel the cry for workers among the women of China is very great, yet my heart feels drawn to work among the children.

The LORD give us each grace to be strong against the wiles of the Evil One in this land, and especially against spiritual deadness.

Work in Shen-si.

FROM THE DIARY OF MISS HARRIETTE BLACK.

MAY 30*th*, 1884.—Studied Chinese in the forenoon, and in the afternoon visited among the natives, and were very kindly received everywhere. The LORD has indeed set before us many open doors, for which we are very thankful. Would that the hearts of the people were as open to receive our MASTER as their houses are to us, His unworthy servants.

June 3rd.—By special invitation, a number of the mothers of the school children came to-day, and spent the whole afternoon with us. We drank tea, and ate native cakes, and sang hymns together; and Mr. Easton, who was here, spoke to them for half an hour about our GOD. These women are all heathen, most of them knowing nothing whatever of the religion of JESUS, except so much as their little girls may have told them.

June 4th.—Chinese prayer-meeting to-day, when much prayer was offered for rain. The season has been very dry, and the prospects for the rice crop are gloomy exceedingly.

June 6th.—Still no rain. But though the heavens be brass, our GOD can open the windows thereof, and send down the needed blessing. It may be He wills to be enquired of by His children concerning this thing.

June 7th.—Praise the LORD! The rain came last night, and has kept on almost incessantly ever since.

June 12th.—Thursday. After tea we had a long walk outside the city wall and the river edge. The river is almost dry. Great need for more rain; again we must besiege the Throne of Grace for an abundance of rain, lest famine come.

June 13th.—Went out visiting this afternoon, taking a native Christian woman with us. Called at two houses, and in one of them had a good time. The women seemed interested, but, for the first time, we were asked point blank: Was not ours the country that sends China opium? What could we say? Of course, we could not deny it; and with our slight knowledge of the language, could not very clearly explain what "JESUS' disciples" in our country think about this matter.

June 14th, Saturday.—Study all day. Prayer-meeting in the evening. Thanksgiving for the rain, which had been falling all day. Truly our GOD is the hearer of prayer.

June 15th, Sunday Morning.—Service for the first time in our new chapel, which is very comfortable, and looks quite pretty. All felt a little disappointed that there was still a small debt left on the chapel [built by the native brethren—from some miscalculation, we suppose].

Afternoon.—The mail came in, bringing from friends in China more than enough to clear off the debt. The evening service was indeed a thanksgiving one. "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the LORD."

Brief Notes.

MISS HARRIETTE BLACK writes from Han-chung Fu on June 28th, sending us her diary, extracts of which will be found in another part of CHINA'S MILLIONS. After speaking of the safe arrival at Han-chung Fu of Mr. and Mrs. Pearse, after a journey of three months from Chefoo, she writes:—"May I ask a special interest in your prayers on behalf of my women's class which meets here every Tuesday? These women are quite heathen, knowing nothing of GOD but what they have heard during the past few weeks. However, they are very willing to come and listen, and last Tuesday I felt very much helped in speaking to them."

MISS LOIS A. MALPAS writes from *Gan-king* on July 22nd in a very cheerful spirit, and is full of praise to GOD for the beautiful summer they have had there. She says:—"Our Biblewoman being unwell, I have not been able to go out visiting among the women for a long time. We are praying that she may soon be well and strong enough to go with us."

DR. W. L. PRUEN writes from Chefoo on the 15th July:—"During the first six months of this year there have been 1,449 out-patients. This has been an exceptionally healthy season, otherwise the numbers would have been larger. I have also during the winter months continued the Bible readings to the servants of foreigners in the settlement, and have also had the happy privilege of assisting in the pastoral work of the native Church here, besides doing evangelistic work at odd times, especially among the in-patients."

MISS MATILDA CARPENTER writes from Kiu-chau on July 22nd, sending diary up to July 16th. She is pleased at being able to assist a little in Miss Boyd's school, and further writes:—"We are looking forward to having a conference here in a week's time. The native evangelists from the out-stations are coming up, and we are praying that the LORD will make it a time of real blessing to us all, so that we may be vessels more fitted for the Master's use here in poor dark China."

MISS FANNY BOYD writes from Kiu-chau on July 29th:—"Just now we are very much interested in a small native conference which my brother-in-law has convened of our native helpers. He has five other stations as well as this city under his charge, and the men from these places came down here on Saturday, and are to remain a few days. We are having general meetings for prayer, as well as Mr. Randle's examination of the helpers in Scriptural knowledge, etc.

It is so cheering to see such a number of Christians—more than we have ever seen before in Kiu-chau. There are about twelve helpers here, and very good times they seem to be having.

Mr. Randle is very busy. The programme is like this:—
6.30 a.m.—Prayer meeting—Mr. Randle and the helpers.
8.30.—Morning prayers.
9.30 to 11.30.—Examination of helpers on St. Luke's Gospel.
Afternoon.—Preaching by the helpers, or teaching by Mr. Randle.
Evening.—Prayers taken by one of the helpers. Magic lantern or astronomy.

We hope to have an examination of candidates, a baptism, and a communion service before the men leave again.

You remember Fah-yüen and his wife Tong-chiao? They have charge now of the Ho-k'eo station; it is a very large, busy town in the KIANG-SI province. It was nice to see him again.

Lately we have had three elder girls from our out-stations here for a few months' instruction, which makes the number of our girls seventeen. I have been much interested in my daily Bible class with them. I believe that the HOLY SPIRIT is working in their hearts.

MRS. PRUEN writes from Che-foo of the storm of August 22nd and 23rd: "This has been a remarkably cool summer, with an unusual amount of rain, finishing with a very severe storm, lasting thirty-six hours, which has done sad damage. The crops have suffered considerably, and at the Chinese camp, on the Tung-chau Road, some ten miles distant, about 200 soldiers were drowned. Here we have sustained injuries which, they say, 500 dollars will not repair. Mr. Elliston's compound, which was so neatly enclosed, suffered most. The sea came over the wall, carrying the bathing houses inside, and dashing them to pieces. The boats were floated, and were saved with difficulty. The school-house has suffered heavily. Miss Downing's house suffered a good deal; and the south wall of the compound was levelled to the ground. The roof of the large hall of the hospital came down bodily, burying one patient, who marvellously escaped with only a bad bruise. We do feel how great GOD'S mercy is in preseving us all from danger to life and limb."

DEPARTURES FOR CHINA.—As announced in our last number, Messrs. Duncan Kay, Thomas Hutton, George Miller, Charles Horobin, William Laughton, John Reid, Stewart McKee, and Albert Phelps sailed in the *Kaisar-i-hind* on Wednesday, October 8th; and on October 22nd, Misses Cecilia and Mariamne Murray, Charlotte McFarlane, Kate Macintosh, Agnes Gibson, Elizabeth Webb, Jeanie Grey, Eleanor Marston, and Alice Drake sailed in the *Khedive*. The first party are due in Shanghai November 28th; the second party on December 12th.

ARRIVALS IN CHINA.—Misses Bathia Littlejohn, Catharine A. Todd, Margaret Symon, and Maria Hudson Taylor, who sailed in the *Bokhara* on August 27th, changed into the *Verona* at Colombo, and reached Shanghai on October 13th—four days before they were due.

PROSPECTIVE DEPARTURES.—The Rev. J. McCarthy (D.V.) sails for China by the P. and O. steamer of November 5th; and arrangements are being made for the leaving of another party early in December. Among those who may leave at that time we may mention the Rev. J. Hudson Taylor; Stanley P. Smith, Esq., B.A.; Rev. William Cassels, B.A.; D. E. Hoste, Esq., late Royal Artillery; Herbert L. Norris, Esq.; Mr. and Mrs. Stalman; Messrs. Handyside, James, and Foucar, from Mr. Grattan Guinness' College; and Mr. Wm. Blake, from the London City Mission, etc. Intelligence from China may, however, modify these arrangements.

MR. TOMALIN writes from Gan-k'ing, on December 2nd:—"I have been much better this summer than I could have expected; recovery commenced from the day of our annual prayer meeting.

"The French are fighting with China in real earnest now. The news of the bloodshed at Foo-chow is really awful: at present we are kept in peace, and the people quite quiet.

"The work is encouraging. I am anxious to leave here soon for an autumn in the out-stations, but cannot at present on account of the absence of Mr. Cooper. There are many calls from the out-stations, and help is greatly needed. Interest is springing up in several new places, and there are a goodly number of earnest inquirers."

MR. EASTON writes from Han-chung Fu on August 7th: "I am hoping very soon to go to Hing-gan Fu to see if GOD will give us an open door there. It would be a good centre of work in itself, and would be another link between this and Han-kow. I have asked Mr. George King to go with me."

MR. ARTHUR EASON writes from Yün-nan Fu on July 28th: "Yesterday's service was well attended; notwithstanding heavy showers of rain, twenty-two persons besides our household were present.

"We are all well, praise the LORD; the weather is wonderfully cool, only 77° or 78° on the hottest days. The harvest is most plentiful, grain and fruit abundant and cheap.

"To-morrow (D.V.) Mr. Owen Stevenson and I hope to visit a large village six miles off; we met with an encouraging reception there once before."

CHINA'S MILLIONS.

AN OLD TREE-STUMP, BEARING TEMPLE-SHRINES, AT TI-TSIA-PU, NEAR THE GREAT WALL, BEYOND LAN-CHAU.

The Reigning One.

"*The LORD GOD Omnipotent reigneth.*"—(REV. XIX. 6.)

A GLAD DAY is coming! The voice of a great multitude, as the voice of many waters, and as the voice of mighty thunderings, will be heard saying, "Alleluia! for the LORD GOD Omnipotent reigneth: let us be glad and rejoice, and give honour to Him; for the marriage of the LAMB is come, and His wife hath made herself ready." Then will be the great harvest home; and the innumerable throng, gathered out of all nations and kindreds and people and tongues, all clothed with white robes, and waving palms of victory, shall cry with loud voice, "Salvation to our GOD which sitteth upon the throne, and unto the LAMB."

"Blessed are they which are called unto the marriage supper of the LAMB!" Truly so: and will not those rejoice who have been the happy instruments used in calling them? If there could

be sorrow in heaven, would it not be at the thought that some of the uncalled ones might have been called had we been more faithful to our LORD'S commission, and had we, at the cost of greater self-denial, forwarded His work in the earth? Oh! the thought of the two hundred millions of uncalled ones in China (even supposing the little handful of missionaries could reach the remaining fifty millions of Chinese, which they cannot possibly do)! Why do not more Christians gladly leave all, and follow Christ in rescuing the perishing at any possible cost? Is it not because many of us, while looking forward to the future coming of His kingdom, forget His present right to *reign* in the hearts of His own; and are unmindful of the blessed *fact* that ALL power is now given to Him, in heaven and in earth? Hence many *never attempt* to obey Him with *unreserved* consecration and trust, and live and act as if they were their own, and were at liberty to please themselves, and to give to GOD as much or as little service as they think fit, as much or as little of their time, strength, and possessions as is most agreeable to themselves. And *g-o*, to many, spells *stay*; or *y-e* spells *somebody, anybody*, or *nobody*, as the case may be! Meanwhile the uncalled millions are *dying without God*; His command that the Gospel shall be preached to *every individual* among them is treated with contempt; and BLOODGUILTINESS lies *somewhere*—am I quite clear that none of it rests on *me?*

J. H. T.

Missionary Departures,—Farewell Meetings.

UR friends have doubtless been thanking GOD with us for the large number of additional workers for China that He has been pleased to give us this autumn; and have, like Deborah, "praised the LORD when the people *willingly offered* themselves." We give below a list of the names of the dear brethren and sisters who have left up to the time of our going to press, with their places of residence:—

SAILED ON AUGUST 27th.

Miss BATHIA LITTLEJOHN ... ... *London.*	Miss MARGARET SYMON ... ... *Perth.*
,, CATHARINE A. TODD ... ... *Glasgow.*	,, MARIA HUDSON TAYLOR ... *London.*

SAILED ON SEPTEMBER 24th.

Miss MARY BLACK ... ... *Belfast.*	Miss CAROLINE MATHEWSON ... *Glasgow.*
,, ANNIE R. TAYLOR ... ... *London.*	,, A. GERTRUDE BROOMHALL ... *London.*
,, ELLEN A. BARCLAY ... ... *Wood Green.*	Dr. HERBERT PARRY ... ... *London.*
,, BERTA BROMAN ... ... *London.*	Mr. A. HUDSON BROOMHALL ... *London.*
,, MARIA BYRON ... ... *Ireland.*	

SAILED ON OCTOBER 8th.

Mr. DUNCAN KAY ... ... *Glasgow.*	Mr. WILLIAM LAUGHTON ... ... *Glasgow.*
,, THOMAS HUTTON ... ... *Birmingham.*	,, JOHN REID ... ... *Glasgow.*
,, GEORGE MILLER ... ... *Kilsyth.*	,, STEWART MCKEE ... ... *Glasgow.*
,, CHARLES HOROBIN ... ... *St. Leonards-on-Sea.*	,, ALBERT PHELPS ... ... *Gloucester.*

SAILED ON OCTOBER 22nd.

Miss CECILIA K. MURRAY ... ... *Glasgow.*	Miss ELIZABETH WEBB ... ... *Bath.*
,, MARIAMNE MURRAY ... ... *Glasgow.*	,, JEANIE GRAY ... ... *Glasgow.*
,, CHARLOTTE MCFARLANE ... *Glasgow.*	,, ELEANOR MARSTON ... ... *Weston-super-Mare.*
,, KATE MACINTOSH ... ... *Glasgow.*	,, ALICE DRAKE ... ... *Gloucester.*
,, AGNES GIBSON ... ... *Glasgow.*	

Farewell meetings have been held in many parts of the country in connection with the departure of one or another of these parties; and it has been particularly interesting to notice how much missionary interest has been aroused by their going forth. Many of our new missionaries have been associated with bands of Christian workers of one kind and another at home;

and we know that others of their fellow-labourers will before long be following them to more distant fields. The following is a list of some of the meetings:—

LONDON.

PRESBYTERIAN CHURCH	*Plimsoll St., East India Road*	*Chairman*—	Rev. W. H. EDMONDS.
BAPTIST CHAPEL	*Highbury Hill*	,,	Rev. W. H. KING.
METROPOLITAN TABERNACLE ...	*Newington*	,,	Rev. C. H. SPURGEON.
BAPTIST CHAPEL	*Highgate Road*	,,	Rev. J. STEPHENS, M.A.
WESLEYAN CHAPEL	*Mildmay Park*	,,	Rev. W. F. SLATER, M.A.
Miss MACPHERSON'S	*Home of Industry, Spitalfields*	,,	WM. SHARP, Esq.
GOSPEL HALL	*Wood Green*	,,	R. C. MORGAN, Esq.
Y.M.C.A.	*Aldersgate Street*	,,	ROBERT SCOTT, Esq.
Y.M.C.A.	*Aldersgate Street*	,,	THEODORE HOWARD, Esq.
Y.M.C.A.	*Priory Hall*	,,	GEORGE WILLIAMS, Esq.
CONFERENCE HALL	*Mildmay Park*		
PRESBYTERIAN CHURCH	*Notting Hill*	,,	Rev. Dr. SINCLAIR PATERSON.
BRUNSWICK WESLEYAN CHAPEL	*Limehouse*	,,	Rev. WILLIAM HIRST.

AND ALSO AT CLAPTON HALL, TOTTENHAM, ETC.

GLASGOW.

ST. GEORGE'S CROSS TENT ...	*New City Road*	*Chairman*—	D. J. FINDLAY.
CHRISTIAN INSTITUTE	*Bothwell Street*	,,	WM. M. OATTS, Esq.
ESTABLISHED CHURCH OF SCOTLAND	*Shaw Hill*	,,	Rev. JOHN SLOAN.
GROVE STREET HALL	*Grove Street*	,,	ROBERT BOYD, Jun., Esq.

EDINBURGH.

FREE ASSEMBLY HALL	.....	*Chairman*—	Rt. Hon. Lord POLWARTH.
UNITED PRESBYTERIAN SYNOD HALL	.....	,,	Rev. J. MACGREGOR, D.D.

We wish that it were possible to convey to our readers an adequate idea of the deeply interesting and spiritually profitable character of these meetings. Those who have gone forth will long remember them with deep gratitude to God, while those who remain at home, whose privilege it was to be present, are not likely to forget them.

Considering the exceptionally large numbers of new missionaries who have gone out, our readers in various parts of the country may reasonably wish to have some account of the meetings held in connection with their departure; and from the reports before us we select the following. If space allowed we could give fuller particulars; but we trust that what we are able to give may be sufficient to excite in the heart of every reader a deep and prayerful desire that abundant blessing may attend the path of each of our beloved brethren and sisters.

Meetings in London.

AT THE YOUNG MEN'S CHRISTIAN ASSOCIATION, ALDERSGATE STREET.

(*From "The Christian."*)

Our readers will remember that not very long ago, Mr. Hudson Taylor and other friends were led to lay a definite petition before GOD that He would speedily send forth *seventy* additional labourers to China's vast and needy field. This prayer has now been more than answered. Reckoning the various parties whose departures are fixed for within the next few weeks, *more than seventy* men and women will have gone forth since the petition was first presented, to proclaim in different parts of China the Gospel of GOD'S grace. Among many such infallible tokens granted to the conductors of this mission, we have here one more sign that GOD'S ear is not heavy that He cannot hear, and that He is ever ready to respond to the Spirit-prompted desires of His faithful and obedient servants.

The valedictory services being held this autumn in connection with the Inland Mission are perhaps the most interesting they have ever been enabled to arrange. The

outgoing parties, on an average, are larger than usual, and they are following each other in quicker succession. The second party, numbering nine—seven ladies and two gentlemen—sailed yesterday (Wednesday) by P. & O. steamer *Chusan*. They are accompanied by Miss Henrietta Green, the first agent of the Friends' Foreign Missionary Society, who will also work in association with the Inland Mission at Chen-tu Fu, the capital of the province of SI-CHUEN.

During the past fortnight, this party has been present at a number of valedictory meetings, held in various parts of London and suburbs. All these meetings have been of great value, not only in securing for the departing friends an intelligent interest in the prayers of Christians at home, but in spreading a knowledge of the deep spiritual necessities of China, and in fanning the fire of missionary zeal in the hearts of those who were present on the various occasions.

OUGHT NOT I TO GO TO CHINA?

Not the least interesting of the series, we should judge, was the meeting at 186, Aldersgate Street, on the evening of Sept. 19th, when a large company of friends, mostly young men and women, gathered in the lecture-hall of the Y.M.C.A, to commend the young missionaries to GOD'S keeping, and hear their brief addresses. Mr. R. C. MORGAN, of *The Christian*, who presided, said the question that such an occasion must suggest to every Christian heart was not, "Ought I to go to China?" but, "Ought I to restrain myself from going?" That question ought to be asked and answered as in the presence of GOD.

APPALLING NEEDS.

This point was strongly emphasised by Mr. BROOMHALL, the Secretary of the Mission, when he, in a few sentences, pointed out the comparative scarcity of workers among the immense populations of China. Take, for instance, the province of KAN-SUH, containing three millions of people, where at present there are only three Protestant missionaries. SHEN-SI has seven millions and ten missionaries. SHAN-SI has nine millions and eighteen missionaries. SI-CHUEN has some twenty millions, and only thirteen missionaries. These are simple facts, as Mr. Broomhall truly said, that speak more loudly than any rhetorical appeals, and they ought to speak very loudly indeed in the ears of the Christian workers who are crowding and jostling each other in many parts of the British Empire. These facts, and many others equally weighty and startling, are set in order in Mr. Hudson Taylor's book, "*China's Spiritual Need and Claims*,"* to which we have more than once referred of late.

When Mr. Broomhall went on to touch on more personal matters, in referring to the departure of his daughter and son, who form two of this party, he spoke with an emotion and feeling that must have come home to every Christian parent who heard him. Although he could not tell what it cost him to part with his loved children, he rejoiced that it was in their hearts to go, and he had unspeakable comfort in the assurance that in far-off China many would hear the Word of Life from their lips.

THE NEW MISSIONARIES.

All the young missionaries in turn presented themselves, and in brief but fitting terms told how they had been constrained to lay themselves on the altar of service for mission work in China. Miss BLACK, the first to speak, is the fourth sister out of a family in the North of Ireland who has lately given herself to this blessed work; and a fifth sister is soon to follow† the others to the field. Several of the ladies have had more or less medical training at home, which will much enhance their usefulness among their sisters in China. Dr. HERBERT PARRY, who goes out as a qualified medical practitioner, awakened no little interest as he told how he had been brought to a saving knowledge of Christ at the Priory (Islington) Y.M.C.A., and how he had received his first impulse towards China in that very room at a similar meeting six years ago. We trust, in the years to come, it may be found that the meeting of last week has yielded still greater results.

PRAYER AND CHEER.

At the commencement of the meeting very earnest prayer was offered for the departing friends by Rev. THORNLEY SMITH. In the present political condition of affairs in China the need of GOD'S guidance and sustaining grace could not but be specially recognised. Warm words of cheer were spoken by Messrs. ARMSTRONG and PRICE, two American missionary friends who were present. Mr. R. SCOTT said he had just come from the grave-side of a relative, who had preached on the previous Sunday morning and passed away in the evening. His medical man had told him that if he continued preaching it was as much as his life was worth. The good man replied that if he could not preach CHRIST his life was not worth anything to him; so he died at his post. Surely no better message could have been given to these youthful candidates for the service of the KING in China. Those who are ready and willing, if need be, to die at their posts are the sort of servants that GOD is likely to take hold of and to use in the advancement of His kingdom.

THE MEETING AT DR. SINCLAIR PATERSON'S.

TRINITY PRESBYTERIAN CHURCH, NOTTING HILL.

(*From "Word and Work."*)

Some memorable scenes recorded in the "Acts of the Apostles" are vividly recalled on occasions when a particular church or congregation meets for the purpose of setting apart and commending to GOD members going forth for His name's sake to declare the Gospel to the heathen. We have already given in somewhat of detail an account of a farewell meeting held in connection with the forthgoing of the latest party of missionaries for China; but a special meeting held in Trinity Presbyterian Church, Notting Hill, on the evening of Monday (Sept. 22nd), merits notice, inasmuch as two of the ladies who have gone out were members of that congregation.

The church was well filled, the pastor presiding. After prayer, praise, and the reading of Psalm lxxii.,

Mr. B. BROOMHALL said: We have, in the party going forth this week, members of the various sections of the Christian Church. Thus we have here the principles of the Evangelical Alliance in thorough harmony and exemplification. In presence of the great need of China it appears to us a small matter what denomination goes

* Morgan and Scott, price 1s.

† In connection with the English Presbyterian Mission.

forth, and we welcome any one who has a clear hold of the truths of the Gospel of CHRIST.

Dr. H. SINCLAIR PATERSON said: Two who have communed with us for several years now leave us for a long journey, which will occupy six months, to devote themselves to the spiritual welfare of China. It is a matter of joy both to pastor and people when a desire thus to go forth to the heathen is poured out on any of the members of the congregation. I am sure we will follow these with our earnest prayers and hearty sympathy that they may be sustained by His grace throughout the whole time of their residence in that land to which they go.

A GRAND FIELD.

I have thought for many years that China is one of the most important mission fields. The Chinese are a highly civilized people, by no means barbarous, very quick and ready to learn, steady and persistent in work. In America they threaten to occupy the labour market, and already they are taking possession of the large commercial centres, from which hitherto they have excluded themselves by their great wall of prejudice and exclusiveness. One cannot help feeling it is happy for the world they did thus shut themselves up, for if the great flood of heathenism existing in China had swept freely over the world, who can tell how disastrous the results might have proved? Even now in America the influence of this tide of heathenism is making itself clearly felt. That heathenism is quite as formal as the religion of the Continent. There are two religions generally professed in China—Buddhism and Tauism, and to these may be added ancestral worship. We have in the Chinese, as well as in the Jews, an illustration of the truth of the fifth commandment, the first commandment with promise, "Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy GOD giveth thee." They have honoured their father and mother, as the Jews honour father and mother, and hence they have existed longer as a nation than any nation on the earth, not even excepting the Jews.

REACHING THE INTERIOR.

Now Mr. J. Hudson Taylor, going forth as agent of a medical missionary society, became impressed by the thought of the vast untouched interior of China, where one-third of the world's population were to be found living and dying in absolute heathendom. Through the disastrous result of the Tae-p'ing rebellion and the great famine, this vast aggregate is now supposed to be reduced to two hundred and fifty millions, or one-sixth roughly of the world's population. Now, he seems—and I interpret his actions rather than quote his words—to have said, "Why not adopt apostolic methods, and endeavour to itinerate in these unevangelized provinces, wholly ignorant of the Gospel?" GOD was his Helper; willing co-workers were raised, and now, I believe, eleven of these provinces—and a province represents a very large population—previously almost unentered, have been reached, while the Gospel has been preached more or less in the whole of the eighteen provinces of China proper; and all this not without tokens, many and manifest, of the blessing of GOD.

And this work, as I have hinted, is of world-wide interest, for the Chinese are emigrating to this and other countries, and they will do so still more numerously in time to come. If we do not reach them at home who can tell the evil issue of the heathenish tide of recklessness and godlessness in the islands of the southern seas and the Pacific, in America, and in our own land? I cannot conceive anything more likely to prevent this flood of deadliness and paganism than that a stream of blessing should be brought to bear on these people in their own homes; thus may they become helpers in every good work rather than messengers of evil. Hence, while thoroughly loyal to the missions of our own Church, I extend the hand of hearty sympathy and fellowship to this undenominational mission, which seeks to touch the very heart of China in the vast and previously unexplored interior.

VALUE OF NATIVE DRESS, ETC.

There is one thing I specially admire, our sisters will become China-women in dress, custom, speech, and mode of living, in everything save in sin; thus will they gain an entrance by being like the people, while they also exhibit the power of godliness in an ordinary Chinese life. One of the greatest of our own Presbyterian missionaries, William Burns, adopted the same principle, identified himself with the people, and thus gained respect and affection.

"A CHINESE MISSIONARY."

Sir W. M'ARTHUR, M.P. (ex-Lord Mayor), said: I congratulate you and the Church upon the fact that these two members of your congregation are about to go to China. I rejoice in the increasing interest being taken in regard to China. I believe GOD intends to accomplish great things there. No nation is progressing more rapidly than China. But still more, the Gospel is making rapid progress. When we look back on the days when a solitary missionary, William Morrison, went there, without friends or helpers, and grappled with the hieroglyphics of that strange language, and eventually translated the Bible into the tongue, and laid the foundation of the work yet to be done; when we think of all this, we are amazed at the great things GOD hath wrought. And now we see coming to the front our lady friends, and as we know what they have done in India, we are confident of what they will accomplish in China. I have myself claimed the title of a Chinese missionary. When in Melbourne I took the chair at a meeting of the Chinese Mission, and on the following Sunday visited the Chinese chapel. The native preacher, on observing me, stopped his address, and asked me to come forward. I did so, and there and then had to speak to the Chinese congregation—being interpreted by the Christian Chinaman. Thus my interest in Chinese missions is very deep, and I rejoice greatly in the fact that these friends are going to labour in that land, and that others are to follow. Let us see to it that we bear them up in our prayers before GOD.

THE JOY OF A MISSIONARY.

Mr. FRANK H. WHITE said: These brethren and sisters anticipate the joy of preaching CHRIST to the heathen amongst whom He has not been named; and while each of us should be able to say, "I am a missionary to those around me," they in a more full sense can gladly say, "I am a missionary." And we who are left at home will pray for them. I have been trying to photograph their names and likeness on my memory, so that I may not fail in prayer on their behalf. I have tried also to think *who* they are: they belong to the same GOD and FATHER as we do. *What* they are: men and women of like passions with ourselves. *Whither* they go: amongst the heathen for His name's sake. Thus if GOD gives us grace we will intercede for them. I wish for them, as M'Cheyne wished, that they "may combine the cherub with the seraph," may combine the burning zeal of the one with the knowledge of the other. Mr. White concluded by reading, as his parting word, 1 Tim. iv. 15, 16.

Rev. J. HUDSON TAYLOR said: This little company of godly men and women are going out to a heathen land,

just leaning on the arm of the living GOD; and the thought seems to me singularly fitted to strengthen greatly our faith in GOD. Mr. Taylor proceeded to tell how he first went to China, of his fellowship there with the revered William Burns, how he was led to yearn over the unreached interior, how health breaking down he returned to England and spent some years aiding in revising a Chinese translation of the Bible, and how he was eventually led to wait upon GOD, asking definitely for a band to go forth with him to the Chinese interior. An old pocket Bible he still preserves has on the fly-leaf a memorandum that on a certain day nineteen or twenty years ago he asked that twenty-four men and women should be raised up.

ANSWERS TO PRAYER.

The answer came quickly: a large band were sent of GOD to form the "Lammermuir" party, and from that day to this the history of the China Inland Mission has been, prayer made and prayer answered. The great mistake with many of us is that we do not make our prayers definite enough, so that we may know they are answered.

Then in November, 1881, a little company of missionaries met in China, and, after careful consideration of the actual necessities, resolved to ask for *seventy* additional missionaries before the close of 1884. As it would have been impossible to re-gather that company from the distant parts of China for the purpose of rendering praise when the prayer was answered, it was determined to hold the praise meeting at the close of the prayer meeting, and this was done in full faith that the prayer would be answered. Now it has been fully answered, and the present party with those going in October will more than make up the *seventy*. It was asked that all the new missionaries should be "God-sends" to China as well as God-sent ones, and GOD, said the speaker, has, I believe, granted this request. As to supplies, GOD takes care to provide for His sent ones. The question is not how much meal is in the barrel, but how many cakes will it make? And the LORD has faithfully provided for every need. After narrating how GOD has provided the means for sending out these workers, Mr. Taylor concluded with an earnest request for continual and faithful prayer on behalf of these and other missionaries in China.

PRAYER FOR THE WOMEN.

Rev. J. MCCARTHY said that during his long journey across China his heart was stirred by the pitiful condition of the women and children of the empire, and he asked GOD he might be the means of rousing some at home to go forth in their behalf. Hence such a gathering as this, when no less than six ladies were starting for China, was to him a peculiar joy. A Christian Women's Prayer Union had been formed for the purpose of praying for the women and children of China, and this he was exceedingly anxious many should join. The Secretary is Miss Boyd, 5, Aldridge Villas, Bayswater, London, W.

Meetings in Glasgow.

A MISSIONARY CONFERENCE was held in St. George's Cross Tent, on Saturday, September 27th, after which ten or twelve persons came forward for conversation, having the desire to devote their lives to China's good, and wishing to know how best to prepare for missionary service. We give a brief notice of the important meeting held at the Christian Institute on the following day; but have not space for reporting those at Shaw Hill and Grove Street.

THE MEETING AT THE CHRISTIAN INSTITUTE.

(*From the Glasgow "Christian Leader."*)

A most impressive and memorable missionary meeting was held under the auspices of the Y.M.C.A. in the Christian Institute of Glasgow on Sabbath, 28th Sept. The occasion was the departure from Glasgow of six ladies and three young men for China in connection with the China Inland Mission. Since August of this year no fewer than thirty-one missionaries have left or are now leaving this country in connection with this Mission.

The new missionaries are many of them quite young; they have not been to college, but they love the LORD JESUS, have given their hearts and their lives to Him, have some experience of evangelistic work, and are willing to trust to Him for supplies and all needed grace. The China Inland Mission has 120 agents in the field at present; and not one of them has had serious difficulty in learning the language. The night of meeting was one of incessant rain, yet the large hall was completely filled.

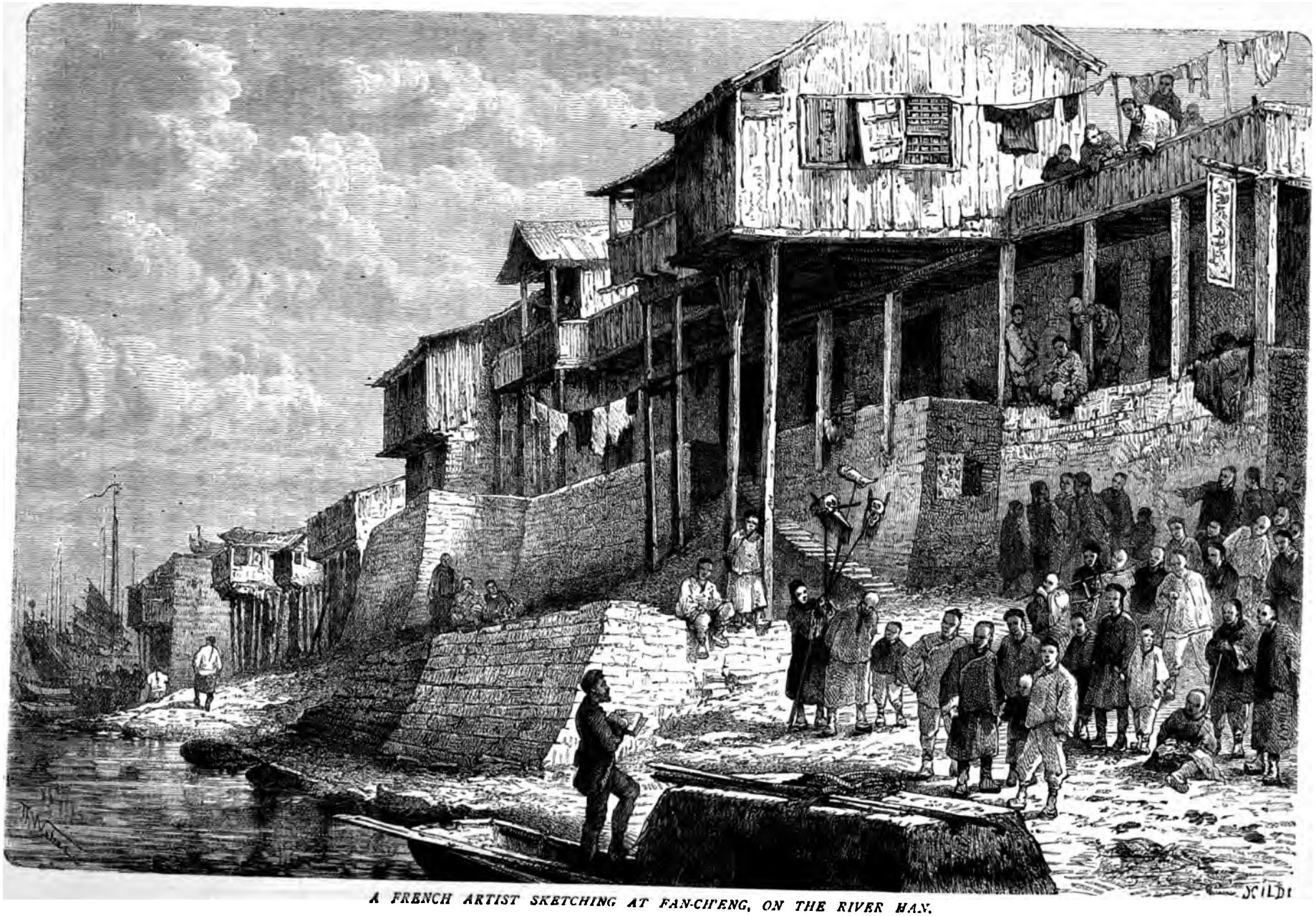
Mr. William M. Oatts occupied the chair, and conducted the opening exercises. Rev. J. W. Stevenson, who has been nineteen years in China, gave an interesting statement of the development of the mission, and how the country was opening up. Mr. Broomhall, Secretary of the China Inland Mission, called upon the young missionaries, the ladies as well as the gentlemen, to address the meeting. They all did so in a simple and unaffected manner. It was very touching to notice the effect of some of their statements on the audience. Many eyes filled with tears, and to most it was difficult to subdue the feelings. Mr. Macfarlane, President of the Y.M.C.A., in touching language commended the brethren and sisters to the care of our HEAVENLY FATHER, and thereafter several prayers were offered up on their behalf.

Rev. J. McCarthy, of China, spoke next, and most impressively. He was met often by the question, "What of the French?" He always answered, "What of them? GOD says, 'The nations are as a drop of a bucket.' They are nothing to Him." Difficulties are all removed when we cast ourselves upon the Lord.

A CONSECRATION MEETING.

Mr. Stanley Smith, B.A., Cambridge, was the last speaker. He leaves for China in November. His address was on Paul "venturing" his all for CHRIST. The picture he drew of Paul's life, death, and entrance into glory will not soon be forgotten.

Before he closed he asked the audience to keep their seats, and sing "Just as I am." While singing this hymn he gave an opportunity to all who desired to give themselves wholly to the LORD, and go where He wanted, and do what He required of them, to signify the same by standing up. *Scores* responded; and as a result very many have this week been offering themselves for the mission field. After this many unconverted persons in the meeting rose and requested prayer for themselves, and not a few have found peace in believing.



A FRENCH ARTIST SKETCHING AT FAN-CH'ENG, ON THE RIVER HAN.

Meetings in Edinburgh.

The Meeting in the Synod Hall.

(From the "Edinburgh Daily Review," Friday, October 3rd, 1884.)

Last night the first of two valedictory meetings, on the occasion of the departure of seventeen missionaries for China, nine of whom belong to the Established and Free Churches, was held in the United Presbyterian Synod Hall, and to-night another meeting will be held under the presidency of Lord Polwarth in the Free Assembly Hall. There was a large and interested assemblage at last night's meeting—the Rev. Dr. MacGregor, of St. Cuthbert's Parish Church, being in the chair. Principal Cairns opened the proceedings with prayer.

Dr. MACGREGOR, in addressing the meeting, said they were met to bid God-speed to a little army of missionaries about to cross the seas to attack what was the strongest fortress of heathenism on the face of the earth. They, as Christians, had no doubt about their duty in the matter of missionaries. Their marching order was simple, sharp, clear, and decisive—"Go ye into all the world, and preach the Gospel to every creature." The day of sneering at missions had gone away with those who were the sneerers. They could not all of them go pack up their burdens, and cross the seas, and become missionaries; but what they could not do by themselves they had to do by deputies—representatives; and these seventeen young men and women, with twelve who had gone before, and others to follow—thirty or forty in all—were their representatives in the mission field, and they had to ask the blessing of GOD upon them that night. Their field was China—ancient, wonderful China—a land civilised and educated generations before Europe emerged from being a morass, a land in many ways the most interesting on the face of the earth, and the largest empire the world had ever seen; a land whose area was some forty or fifty times the area of Great Britain, with a population of hundreds of millions, or a third of the whole population in the world, all benighted heathens, and that was the land to which these missionaries were going. There were two features of this mission which must command respect; first, it was

A THOROUGHLY EVANGELICAL MISSION.

The Gospel those young men and women had to bear with them was the Gospel of their fathers, that which made Scotch men and Scotch women what they were. (Applause.) He was thankful to say it was a Catholic mission, a mission belonging to no particular church or sect, but belonging to all Protestant churches. Their sectarian differences should be flung aside for ever in face of the darkness of heathenism. (Applause.) It was credibly said that the whole mission staff provided by all the churches for all the world would not meet the wants of the Empire of China alone; but it was interesting to know that last year there were in all 22,000 converts in China. (Applause.) Dr. Macgregor concluded by commending the mission to the thoughtfulness of the Christian community.

The Rev. J. W. STEVENSON, the first Protestant missionary to pass through China from west to east (as the Rev. J. McCarthy was the first to pass from east to west), gave some account of missionary success, and said that when China was won all Asia would be won. They had in the Chinese a people who were eminently fitted to be aggressive, and it was this aggressive spirit in the Church there that was the distinguishing characteristic between China and other Asiatic places.

NEED OF ITINERATIONS.

The Rev. J. MCCARTHY referred to the ridicule with which the proposal to evangelise Inland China was received eighteen years ago. In 1866 there were eleven provinces in China that had not a single resident Protestant missionary—in fact many provinces had not been visited. The purpose of this mission was to visit and establish stations in each of these provinces. Mr. McCarthy pointed out how impossible it was at once to open a mission station in the inland towns and cities of China, and said they had first to travel from place to place preaching the gospel wherever and whenever an opportunity occurred. The Chinese had a notion that they were emissaries of the Queen sent to steal their hearts, and that "barbarian" soldiers would follow.

Mr. BROOMHALL, the Secretary, mentioned the communication of a British Consul in China that the workers of the Inland Mission had made the name of "foreigner" respected in every part of the interior. There was no restriction as to denomination, and he hoped there never would be. At first the annual contributions for the support of the mission amounted to £3,000 or £4,000, but last year they amounted to £14,000, and during the few years of its existence £130,000 had been sent in as free-will offerings by those who wished to sustain the work. (Applause.)

Mr. BROOMHALL introduced the missionaries-elect to the meeting, and Messrs. Kay, Laughton, and Stanley Smith (the latter a B.A. of Cambridge, and, as was stated by the Chairman, formerly "stroke oar of the Cambridge eight,") briefly addressed the meeting in regard to their call to the mission field; and touching little addresses were also given by the Misses Murray, of Glasgow, who, it was stated, were proceeding to the mission field at their own expense, and by the Misses Macintosh and Gray. The Rev. Mr. Cullen and Rev. J. Hudson Taylor having spoken on the mission work in China, the Chairman pronounced the benediction.

The Meeting in the Free Assembly Hall.

(From the "Edinburgh Daily Review," Saturday, October 4th, 1884.)

The second of two valedictory meetings in connection with the departure of seventeen missionaries for China, under the auspices of the China Inland Mission, was held last night in the Free Assembly Hall, Edinburgh. As at the Synod Hall on the preceding evening, there was a large attendance. Lord Polwarth occupied the chair, and amongst those present were:—Rev. Dr. Andrew Thomson, Rev. J. Hudson Taylor, Founder of the Mission; Mr. B. Broomhall, Secretary to the Mission; and Mr. R. R. Simpson, W.S. The proceedings having been opened with praise, and prayer having been offered by Dr. Andrew Thomson, Lord Polwarth said—(Instead of the brief summary of Lord's Polwarth's address, which appeared in the *Daily Review*, we are enabled to give the following fuller report):—

My Christian friends, I doubt not that on last evening,

in the United Presbyterian Synod Hall, you were enlightened somewhat upon the subject of Missions in China. When we compare China with our own country, we feel how immensely vast it is; and when we hear of its teeming population, its millions upon millions of people, we seem altogether lost and unable to take in the vastness of the work to which we are called. But just compare that one part of the world with what the LORD JESUS CHRIST had in view, when He said to His disciples, "Go ye into all the world, and preach the gospel to every creature." As I take it, "all the world" meant all the human races—generation upon generation of teeming millions upon millions, rising up one after another; and yet the LORD JESUS CHRIST said to the few—to the little band of the disciples around Him, "Go ye into all the world, and preach the gospel to every creature."

THE GROUND OF SUCCESS.

And why were they to go? What hope had they of a conquest so vast as over "all the world?" Dear Friends, do you remember that while the LORD JESUS CHRIST expressed His purpose and His command to His disciples, to "go into all the world and preach the gospel to every creature," He raised their hopes to the throne above, where He Himself would soon be sitting, and He said to them, "All power is given unto Me, in heaven and in earth. Go ye therefore"—Thank GOD for that "therefore." "Therefore go ye forth, and conquer all the world in My name, winning souls to Me."

Then He not only expressed to them His great purpose as to the in-gathering of sinners out of all the world, of chosen and redeemed people for Himself, but He linked on with His saying His own promise—a perpetual promise, "Lo, I am with you alway, even to the end of the age." Oh, beloved Christian Friends, the work is great, very great, but it is not one atom too great for HIM. He has

"ALL POWER"

"in heaven and in earth." I know some of those who have gone forth—the weakest and tenderest of women, and the strongest and halest of young men—all of whom have laid themselves at the REDEEMER'S feet. They became simply instruments in the hands of the LORD JESUS CHRIST, and He laid His power upon them. And the power of the LORD JESUS CHRIST will be laid upon those who are now going forth, and will make them mighty for His service. It is a blessed encouragement for every worker of the LORD JESUS CHRIST, whether in our own land, or in whatever part of the world, to be linked thus to the MASTER, and to realise that His power is our power, and that His strength is our strength.

THE CHINA INLAND MISSION.

You are present specially to hear about mission work in China; but I wish to say to you, my Christian Friends in Scotland, who, perhaps, have not been so intimately acquainted with every part of the work carried on by the China Inland Mission, that since GOD has given me to see and to hear of this mission work, I am fully persuaded it is a work which we may cordially support. The work is carried on by men who live in the faith of the LORD JESUS CHRIST, and whose hearts are filled with desires for the preaching of the Gospel. We may well aid them as far as we can; and I rejoice to think, as well as to hope and trust, that the effect of these two days' meetings in Edinburgh will be to stir up, not only in our beloved city, but through Scotland generally, a deeper interest in mission work in China, and very specially an interest in the CHINA INLAND MISSION. The work is carried on with simple faith, with much prayer, with singular devotion and consecration to the LORD JESUS CHRIST. I am sure if we realised the going forth of these young people on this occasion, and of others at all times, we should thank GOD that He has put into their hearts the wish to consecrate themselves to His service. Not one of the least cheering things is to meet, as I have done this evening, one who years ago went forth to the mission field in China—to meet him, after having undergone some of the toil and labour of the mission field, now returned with ripened experience, and ready, by example and words, to cheer and encourage others to come forward and join in the same blessed work.

Mr. R. J. Landale, M.A., one of the missionaries of the mission, gave an account of some portions of the medical mission work in China, with which, he said, they had great reason to be satisfied.

Mr. F. Trench (another of the missionaries) said that from personal observation and experience he had no faith in any secular power doing anything for China alone, but he had the greatest faith in Christian influence promoting the welfare of the country.

Mr. Broomhall said that those connected with the mission had received on every hand in Scotland remarkable proof of the confidence which was reposed in the mission. It would, indeed, appear that it only required to be known one belonged to the mission to ensure unbounded kindness. (Applause.) All the missionaries in China numbered only one to every half million of the people. Mr. Broomhall introduced to the audience the young missionaries who are about to leave for China, several of whom, including the lady missionaries, gave short addresses.

The Chairman then earnestly entreated the audience to join in prayer for the preservation of the missionaries and for GOD'S blessing on the work in their respective spheres of duty.

Lord Radstock expressed the gratification he felt in being allowed to take part in the proceedings; and having recounted some of the Divine promises of help to those who engage in His work, his lordship conducted the meeting in offering prayer.

Mr. Hudson Taylor, founder of the Inland Mission to China, which was commenced in 1865, spoke of its need, its progress, and the existing encouragement to prosecute the work; and he earnestly entreated every one to aid some branch of missions in China, all of which were well worthy of their sympathy and support. The Chairman closed the proceedings with prayer.

The following were among the gentlemen present at one or other of the Edinburgh meetings:—

Rev. JOHN CAMPBELL,
" L. F. ARMITAGE,
" DAVID PLAYFAIR,
" JOHN BAIRD,
" ROBT. ELDER, D.D. (Ex-Moderator),
" J. M. MITCHELL, D.D.,
" J. MORGAN,
" JAS. JOLLY,
" JOHN KELMAN,
" P. BARCLAY,
Rev. JAS. GALL,
" JAS. ROBERTSON,
" A. LEITCH, D.D.,
" G. D. CULLEN,
" NINIAN WIGHT,
" WM. GRANT,
" J. MCLELLAN,
" A. WYLIE,
" E. C. DAWSON,
" Canon STEVENSON,
JOHN COWAN, Esq., of Beeslack.

Shen-si Province.

LETTER FROM DR. WM. WILSON, OF HAN-CHUNG FU, DATED MAY 16, 1884.

THE following letter from Dr. Wilson to his sister, which has kindly been placed at our disposal, though earlier in date than the tidings of the flood given in our last, will interest many of our readers. The enthusiasm of the native Christians at the opening of the first hospital in SHEN-SI, shown by their congratulatory presents, explosion of fire-crackers, etc., as well as by their presence and prayers, was very characteristic. Helped by the prayers of many friends at home, we trust the efforts of Dr. Wilson, and the presence of his aunt, Miss Wilson, will be soon crowned with abundant success. Many of our readers are aware that both these dear servants of GOD are working at their own charges, and providing freely all that is needed for the hospital and dispensary. The LORD increase the number of those able and willing so to labour in the various mission-fields.

I MUST write this evening, as all my mornings are now fully occupied with patients—a good item to record after a long abstinence from regular medical work. At length aunt (Miss Wilson) and I are living together in this new house. Of course, I have been here for about a couple of months; but last Monday (this is Friday) she came to take up her permanent abode here. On Tuesday evening Mr. and Mrs. Easton and Miss Goodman came to tea, the ladies coming early, to have the enjoyment of a country walk before tea. All were delighted with the place and the lovely country, to which you gain access by the back-door, without having to traverse any streets. Living outside the city wall, while all our friends live inside, compels us to keep very proper hours, as the city gates close at nine o'clock.

OPENING THE HOSPITAL—CONGRATULATORY PRESENTS.

Next day (Wednesday) we had a visit from a number of *Shih-pah-li-pu* Christians, who live six miles away. About eighteen or twenty came in true Chinese style, bringing a present. In this case it consisted of a leg of mutton, two live fowls, some confectionery, and a long piece of silk, about 10 ft. long, 2 ft. wide, with large characters painted on it, expressing their good wishes for the hospital. But the most Chinese, or at least the most un-English part of the present was a large bundle of crackers (fireworks). This was brought under the expectation that the hospital sign-board would be put up on that day. However it was not quite ready, so that part of the ceremony had to be reserved to the next day.

This was the weekly prayer-meeting night, so we were all over at the ladies' house, and had a very good meeting, with a capital address from Mr. Easton—of course in Chinese, about the building of the Tabernacle, and the people giving all their contributions for it. The special appropriateness of the subject is that just now, after a long delay, the Church here is building a chapel, as hitherto all the meetings have been held in Mr. Easton's house, and the numbers attending are far beyond the capabilities of the place. The new chapel is a thatched house, capable of seating about 200 persons, and will cost about 100,000 cash, or about £17.

It has been most interesting to see how the labour has been in large part supplied. One Christian joiner would give a fortnight's labour, a labourer so many days' work, and so on. One of my servants, who was only engaged six weeks ago, gave his first month's wages. One woman said she had no money to give, but she would carry so many loads of stones for the foundations; and so she did, carrying half a ton of stones.

HOISTING THE SIGNBOARD.

Four or five of the Shih-pah-li-pu Christians slept the night here, and some at Mr. Easton's; and all together, with others who had gone home, turned up to breakfast next morning, and then came what was to them the great event, the hoisting the sign-board. *We* should quite as soon have had their goodwill without the great demonstration in the eyes of outsiders. However, on this sort of occasion we have rather to submit; and if we don't act in usual Chinese ways, they rather like to take us in hand that all may be done in due style. So the sign-board was hung up, and draped with the handsome crimson silk; then the crackers were set off, and kept on booming away for a while; after which we all retired into our guest-room, and had singing, reading, and many simple true-hearted prayers for GOD'S blessing on the hospital, and on all who come for bodily relief, that they might here receive healing to the soul.

Next I had to set to work and attend to patients—about forty; and many of the Christians seemed to enjoy looking for the first time on an English doctor at work opening abscesses, examining eyes, treating ulcerated legs, etc.

THE NATIVE DINNER.

We sat down together to a native dinner, about fifteen or twenty in number; after which they returned home. It certainly is very encouraging, having the goodwill and prayers of these simple Christians.

One of the in-patients was a Shih-pah-li-pu man, whom, of course, they all knew. He is under treatment as an opium-smoker, and has got on very well, and made himself very useful—in fact, as I think I mentioned, I set him to making anti-opium pills, of which he has made twenty or thirty gross.

Late in the afternoon the ladies came over again, and we had a very nice stroll along the winding banks of a stream which passes the back door, shaded by willows, and winding in and out among fields cultivated with wheat, rice, opium-poppies, and interspersed with little farms. No boundary-wall divides field from field, so that the eye ranges over all these variegated crops for mile after mile, until you come to the great mountain ranges which lie to the north. It is delightful, to be so close to the country, and yet so close to the most busy part of Han-chung. Aunt generally goes out now for a ride on her donkey before breakfast, and much enjoys it.

DISPENSARY AND LABORATORY.

After we returned, we went over the house on a tour of inspection, and you may not be surprised that, having got into the dispensary, there was much to inspect. You would like to see it; it is a capital room and very light; it is thirty feet long, with shelves along three-quarters of one side, stocked with medicines, all the tinctures of which I have made here from the spirit and roots, leaves, etc., sent from home, at about one-tenth the cost you would have to incur in buying ready-made tinctures. They

were interested in seeing many of the surgical instruments, and in the manufacture of oxide of zinc.

I had set covetous eyes on the zinc lining of a large packing-case. The lining was removed so as to convert the packing-case into a wardrobe, so I was allowed to have the zinc. We had tried it some weeks ago, and made several pounds of oxide of zinc (invaluable for Chinese skin diseases, in the form of zinc ointment). So I had the furnace lighted for this evening, and with its powerful box-bellows, which I have previously described, you can get a tremendous heat. The zinc is cut up and packed into a common earthenware jug, and this thrust into the furnace and melted, when it is quickly oxidised, burning with a dazzling phosphorescent green flame. It was new to all, and pronounced a great success. I have converted some more of this zinc into sulphate of zinc—invaluable for inflamed eyes, as an emetic for opium-poisoning cases, and as a lotion for ulcers, etc.

It was now time for the ladies to return. They took a glance as they went out of the front door at the sign-board, which, in gold letters on a black ground, bears the following inscription, and looks very well:—"Benevolent Establishment for Medical Relief." I have also a board hanging up outside announcing the days and hours at which patients are seen. At present I am restricting it to the mornings and having it closed on Sundays.

BETROTHAL.

I think I mentioned some months ago having written to Miss Hughes to know if she had any Christian girl in the school who would do for a wife for my servant Li. I had begun to fear perhaps it would not be feasible for one to come so far, though the prospect of Mr. and Mrs. Pearce soon coming up made me write again, and now I hear that one is on her way. Miss Hughes speaks of her most highly as being the best girl in the school, and of a very loving disposition. She has been five or six years in the school, and was baptised in 1880 by Mr. Hudson Taylor.

We at once communicated the news to Li, who is delighted to have the suspense over. I was only saying to him yesterday how nice it would be if he had a wife; she could look after any women-patients we might take in. I hope they may soon be married, and will both live on the premises. I am very glad for him to be married, as he might have been years ago if he was not a Christian, or if he had been willing to marry a heathen.

Li's future wife will be, in one respect, rather a curiosity to the Chinese here, as, having been taken into the school when young, she has not small feet. I was a little afraid what he would think about this peculiarity, but was glad to find he was very pleased that she had proper feet.

HELPFUL CHRISTIAN SERVANTS.

I do feel so thankful for all our encouraging circumstances. All our servants are Christians, and really desirous of serving GOD by making the Gospel known to patients. Mr. Li is my personal helper in the dispensary. Liao, whom I lately took on as cook, I have much satisfaction in; he is a manly, intelligent Christian. Before there was any likelihood of his being employed, he had longed to be able to give up opium-smoking; and when he heard I was coming up as a doctor he thought he might learn how to do more good. I shall soon, if work increases, require to have another servant for the cooking, and thus Liao can have some work which will give him more direct intercourse with the in-patients. He is a most useful man, with a good deal of ingenuity, and will be most valuable.

A fortnight ago we took on a third man; and of course aunt has her old woman, who is very lively and energetic.

I have just bought six delightful bamboo armchairs for fivepence each, some of which will be very nice for patients.

Poetry.

THE CHINESE CYPRESS.

This tree, which is commonly planted on the graves in China, now forms an ornament of English gardens.

WE ARE permitted to reproduce the following lines, written by one of the earliest friends of the CHINA INLAND MISSION, the late John Eliot Howard, Esq., F.R.S., as long ago as 1851, the year in which we first made his acquaintance as a member of the Committee of the Chinese Evangelization Society. He was then, and ever continued, a warm and consistent friend of China Missions.

"THIS floweret bending o'er the tombs,
Though it may seem to die,
When spring returns again shall bloom
And rise towards the sky.

But the loved form which rests beneath,
Though of such heavenly mould,
The long and wakeless sleep of death
Shall prove in slumbers cold."

So sang the Western Grecian sage
In tenderest strains of woe;
So plants the East, from age to age,
The cypress drooping low.

Ye, who have known sweet Sharon's Rose
Its deathless fragrance shed
Where your beloved ones repose
Within their narrow bed,

Will ye not seek, with blessed hand,
This precious gift to bear,
And plant amidst the "Flowery Land"
A balm against despair?

From Sinim's shore we bring with care
Their graceful cypress-tree,
Oh, send the glorious Gospel there,
The "dragon's" prisoners free!

Dawnings of Light in the Yun-nan Province.

FROM MRS. EASON, OF YUN-NAN FU.

(Dated July 16th, 1884.)

I AM sure you will be glad to hear how much the LORD has helped us in commencing our work in this city. We have very much cause for praise and thanksgiving. I have lately been able to go out a great deal, and have been visiting a number of temples. I have found this a very good plan. The people come flocking in as soon as they know that I am there, and having a large place in which to sit down and speak to them, I can manage a crowd better than in some small room in one of the houses. Besides, the devil has had it all his own way in these temples long enough. Are not our weapons mighty, through GOD, to the pulling down of his hateful strongholds?

My darling Ethel always accompanies me when I go out. The people are delighted with her, and she seems to be the means of bringing about a friendly feeling in a very short time. Few follow us along the streets—only some boys, as a rule, who caper round us, much to Ethel's delight, who smiles and waves her hand.

The weather in this province is beautiful; I almost think better than at Che-foo. The summer is not any warmer, and the winter less severe, with scarcely any rain, but beautiful sunshine day after day. The sunsets are too grand to attempt to describe, and the moon and stars I never saw shine *so* brightly anywhere else. It always does me good to look at GOD'S wonderful works, especially when at all tempted to doubt His power among these people.

My dear husband is now away from home, carrying the glad tidings to ten cities bordering a lake, about four or five days distant. I wish you could see my Chinese baby, she grows such a dear, bright, intelligent child, and can run about now.

My Sunday-school is getting on very well. Light seems to be dawning on the minds, and, I trust, on the hearts too, of some of these poor children. They are always very good and attentive.

Brief Notes.

ARRIVALS IN CHINA.—Telegraphic tidings inform us of the arrival of the party which sailed on September 24th (see page 150) at Shanghai on November 10th, 1884.

MR. EASON writes from Yun-nan Fu on July 12th:—"Herewith I enclose diary of the journey I took recently. I hope to visit these parts again before very long. I feel that it is *so* important to commence work soon in these surrounding towns, as the Romanists have not yet attempted anything except at one place; but if we let the opportunity go by, they may gain a footing before us. Can you not send us more helpers?"

MR. SAMBROOK writes from Chau-kia-k'eo, HO-NAN, on August 16th:—"I have not been feeling well the last two months, and the difficulties of the work press heavily upon me. It is a mercy reinforcements are coming, for I feel the trials just now almost too much to bear alone. On the 5th instant I went to Chen-chau Fu, 60 *li* east from here. It is the smallest prefectural city in HO-NAN, this place absorbing the trade. I spent ten days there, sold about 2,000 cash worth of Scriptures and tracts—'sowing the seed on the rocks to die,' it seemed, and on the wayside, quickly to be devoured. I returned yesterday afternoon, and found Mr. Chang, the assistant, living here in peace. Brother Lao-yang is at Ju-ning Fu. I start in a day or two for a visit to two or three cities."

MISS LANCASTER writes from T'ai-yuen, SHAN-SI Province, on August 28th:—"You will be glad to know Mr. Rendall has commenced the opium-curing work. The first patient came the day before yesterday. Several women have also applied (one a young creature with two little infants), who longed to be helped to break off this dreadful habit. I am now living with Mr. and Mrs. Rendall, and am very comfortable indeed. The village work among the women and work among the women in the opium-refuge can be well combined."

MR. C. RENDALL writes from the same place on the same date:—"Since writing you last, we have taken possession of the house I mentioned, and are comfortably settled. My first opium patient came the day before yesterday. He is a soldier, and is seeking to break off the habit at the wish of his superior officer. I feel it is very gracious of my heavenly FATHER to enable me thus at once to begin this definite work for HIM."

MR. BROUMTON writes from Kwei-yang Fu, KWEI-CHAU Province, on August 19th, mentioning that he had purchased a plot of ground on which he thought it desirable to build a chapel and some additional premises, as soon as the LORD opens the way. The ground cost between £35 and £40; the necessary buildings, however, would require a larger sum. He continues:—"During the past month we engaged a teacher for the girls' school, so as to leave the evangelist entirely free for evangelistic work, following up inquirers by visiting them in their homes, etc. We have more persons attending our Sunday and evening meetings, and, where possible, it is well to keep sight of them. Lately, three men have applied for baptism—two of them are tailors, the other is a furrier. They have attended evening prayers for some months, and we hope that they are really sincere. The two tailors have, since attending our meetings, given up opium-smoking. After evening prayers, they stay behind a short time for instruction. On the 6th instant we were surprised by the arrival of the two Miao-tsï Christians. They had felt compelled to leave home in consequence of persecution."

MISS SEED writes from Che-foo, SHAN-TUNG Province, on September 16th, giving an account of some GOD-given openings for work among the seamen, five of whom have professed to receive Christ. She also mentions some encouragement in her work among the Chinese. This, so far, is very limited, as she has hitherto not been able to give very much attention to the language. Being now able to give more time to study, she trusts soon to be able to converse more freely and fluently.

DR. EDWARDS writes from T'ai-yuen, SHAN-SI Province, on August 26th:—"We continue to have a good number of patients, and are almost always overcrowded in the house we use as a hospital. Many patients come from a long distance—twenty-five to fifty miles—and I try to accommodate as many as possible during their stay in the town, that they may get to know us, and, above all, have an opportunity of hearing the GOSPEL. Many, however, have to put up in inns outside."